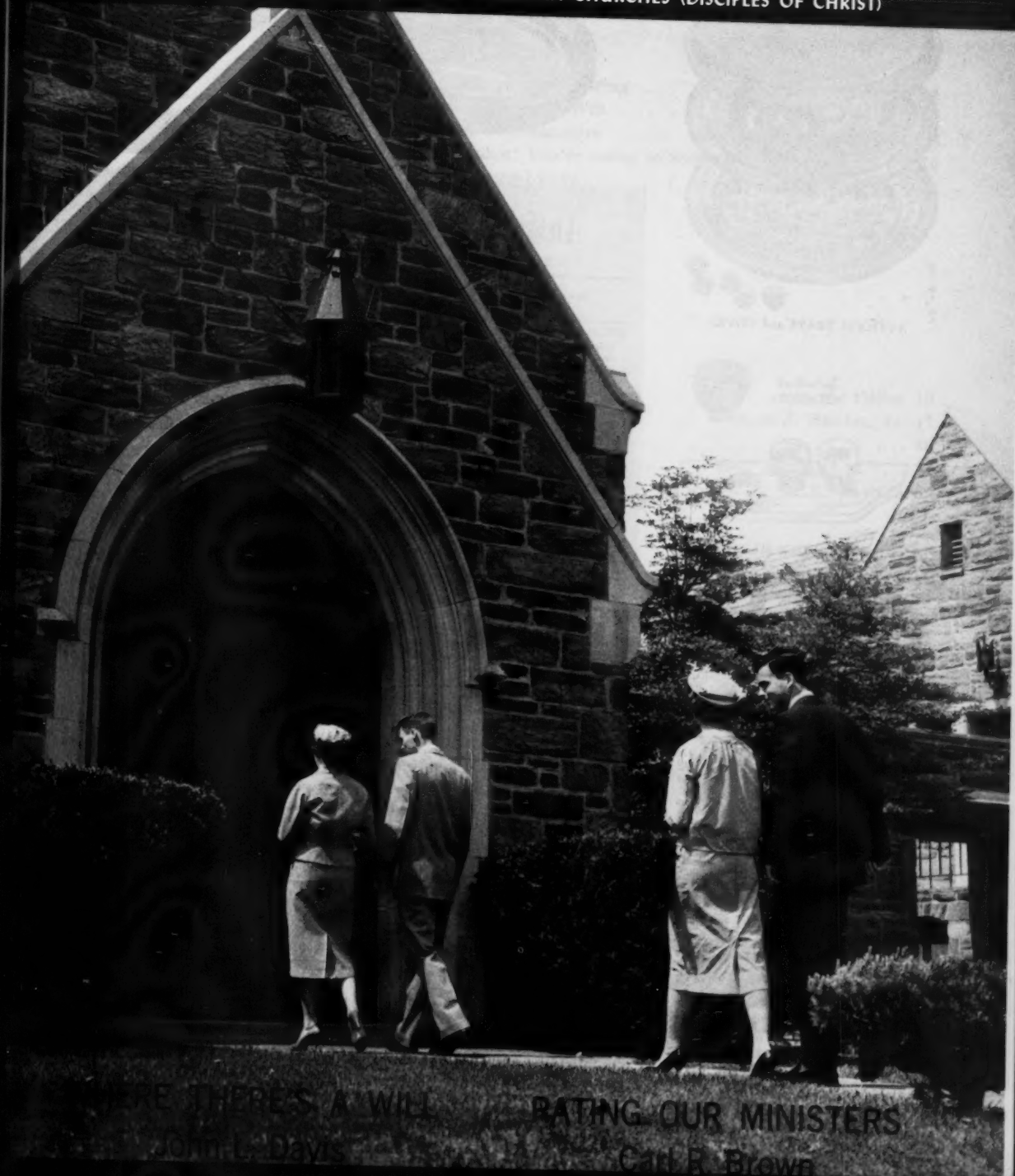


# THE CHRISTIAN

May 8, 1960

98th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



WHERE THERE'S A WILL

WONDER DAYS

RATING OUR MINISTERS

Carl E. Brown

Bethany-Antioch

today's most modern

# COMMUNION WARE

ANTIOCH CEREMONIAL CHALICE

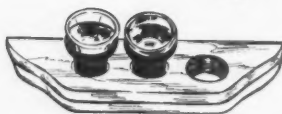


ANTIOCH BREAD TRAY and COVER



ANTIOCH TRAYS and COVER

Individual CHALICE



ANTIOCH CUP SILENCER



BETHANY TRAYS and COVER



BETHANY CHALICE

## Antioch Service . . . (36-cup style)

Description	Chalice Tray	Matching Tray Cover	Self-Stacking Bread Tray	Matching Cover for Bread Tray	Collection Plate
ALUMINUM, with buffed surfaces	45A427 \$ 15.00*	45A428 \$ 8.00	45A429 \$ 8.50	45A430 \$ 7.25	45A462 \$ 6.75
ALUMINUM, with GOLD BRONZE ANODIZED color	45A452 18.50*	45A453 11.50	45A454 11.50	45A455 8.00	45A463 9.50
ALUMINUM with SILVER ANODIZED color	45A517 18.50*	45A518 11.50	45A519 11.50	45A520 8.00	45A521 9.50
BRASS, protected as bronze above	45A502 27.00*	45A503 18.00	45A504 18.00	45A505 12.60	45A508 12.00
CHROME-PLATED over solid copper	45A469 38.00*	45A470 22.00	45A471 22.00	45A472 15.40	45A473 18.50
SILVER-PLATED on copper base, extra heavy**	45A478F 42.50*	45A479 25.00	45A480 26.00	45A481 17.50	45A482 22.75
STERLING SILVER—the everlasting memorial**	45A483F 200.00*	45A484 115.00	45A485 70.00	45A486 62.00	45A487 120.00

Antioch CEREMONIAL CHALICE, 45A511F\*\* ..... \$97.50  
 Antioch PASTOR'S COMMUNION KIT . . . 45A510 \$7.00 (aluminum bread box);  
 45A461 \$8.00 (silver-plated bread box); 45A513 \$25.00 (leather case, sterling silver cups);  
 bread box, plastic cups); 45A512 \$35.00 (same as 45A513, with sterling silver cups).  
 Antioch CUP SILENCER, 45A558—Black ..... \$9.50 per 100  
 Antioch CUP SILENCER, 45A558—Tan ..... \$11.00 per 100

## Bethany Service . . . (44-cup style)

Description	Chalice Tray	Cover (Same as for Antioch Set)	Flat Bread Tray
ALUMINUM, with gleaming bright buffed surfaces	45A424 \$ 9.00*	\$ 8.00	45A433 \$ 4.25
CHROME-PLATED over solid copper	45A446 28.00*	22.00	45A448 11.00
SILVER-PLATED on copper base, extra heavy, to assure lasting service**	45A449 31.50*	25.00	45A451 15.00
STERLING SILVER (Bread Tray only)**			45A460 35.00

Bethany CHALICE, 45A154F ..... \$38.00  
 Bethany ELDER'S POCKET COMMUNION KIT (45A439) ..... 5.00

\*Cups are extra (45A429) ..... \$1.25 per dozen.  
 \*\*These pieces finished when order is received. Allow 4 weeks from receipt of order to delivery.  
 Engraving on pieces which have been lacquered should be done by the manufacturer to give full assurance of the protective coating. Charge is approximately 25¢ per 1/4-inch character.

# THE CHRISTIAN

Vol. 98, No. 19

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Lentz, Samuel F. Pugh, Mrs. James D. Wyker.

## In This Issue

YES, it is another issue of downright good Christian reading material—from Robert E. Peterson's contribution to the popular "Faith to Live by" feature (p. 4) to the ever-popular "Let's Talk It Over," by F. E. Davison.

"Where There's a Will," by John L. Davis (p. 5), president of Chapman College, calls attention to the important matter of Christian wills by providing a simple illustration.

Then check those three straight-to-the-point editorials (p. 7) before you read the interesting article by Columnist Carl R. Brown, "Rating Our Ministers." The Brown article is based on a survey of top lay people.

"Bethanket! You're Going to Scotland!" (p. 10) is a helpful, in fact very practical, article providing information for those who might be going to the World Convention of Churches of Christ in Edinburgh this summer. And even if you are not going, we believe you'll like the article.

In the place of the usual fiction story we have this week an article about a woman who overcame serious handicap and is described by Author Sue Gerard as an "Artist-Come-Lately" (p. 18).

Add to these the more than usual amount of news and you will find that you have an issue of great value to you.

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## Published Weekly by the Christian Board of Publication

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Member, Associated Church Press.  
Subscriber, Religious News Service,  
Ecumenical Press Service.

SUBSCRIPTION RATES: Quarterly Family plan, mailed to homes, 75¢ per qr. Quarterly Bundle Plan, mailed to church, 75¢ per qr. Yearly Club Plan, mailed to homes (10 or more subscriptions), \$3.00 per yearly sub. Individuals: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers and gift subscriptions, \$3.50. Pan-American postage \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: THE CHRISTIAN Circulation Department, Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Advertising rates submitted on request.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

Editorial correspondence should be sent to THE CHRISTIAN,  
Box 179, St. Louis 66, Missouri.

# *A Faith to Live by*

## **A Faith Worth Sharing**

by Robert E. Peterson

**T**HE winning of another person to Christ is likened to a romance. The Christian begins by making a friend. The friendship ripens into a period not unlike courtship. He comes to know and love that person and wish for him the full relationship of the Christian Church. He cannot bear to think of that person apart from the redeeming Christ. The Christian's love and concern begin to make an impression on the person.

Friendship deepens into the "engagement" where the two share more intimately the rich promises and power of the Christian gospel. The Bible is studied, insights are discussed and prayers are offered. Christ is being presented and the person is led to commit himself to a life-long relationship. And then, as in marriage, all the obligations, responsibilities and fulfillments are now his.

Evangelism must not be an Easter program to swell the rolls. It cannot be accomplished overnight. It is the day-by-day duty of every Christian. And this it will become when our faith is truly a faith to live by. A faith to live by is a faith that must be shared. The more it is shared, the stronger it will be. If faith is not shared with others, it will die.

When doubts erupt, when indifference tranquilizes, it is easy and natural to avoid the evangelistic duty of every Christian. Neither shyness nor lack of knowledge keep Christians from witnessing to others—these are only excuses. The real reason is that they have settled for a cheap faith. They are rightly embarrassed for they have a faith not worth sharing.

One does not have a faith to live by unless it is a faith worth sharing. And the sharing itself is part of the process of building a faith. Often a Christian is criticized for "interfering" with another's non-Christian faith. The critic is quick to pat himself on the back by saying that he is not so superior that he feels his way is the only way. He gives the appearance of vast tolerance and humble respect.

But no man is an island and independent of all others. If he has chosen a set of beliefs so weak that he is not impelled to want to share it with others, he has cheated himself and in reality has nothing at all, including tolerance.

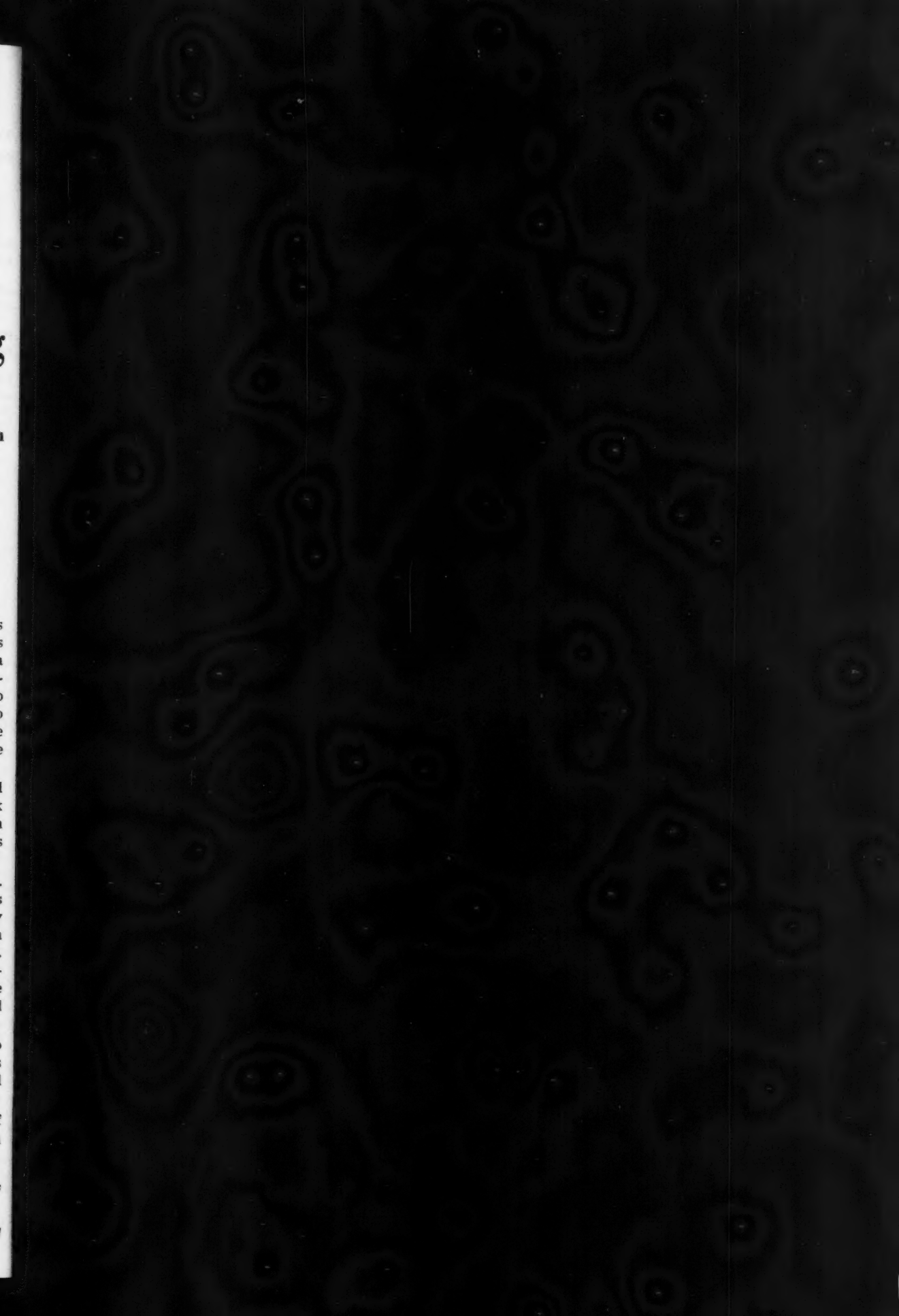
A faith worth having is a faith worth sharing. And unless the Christian is willing to share his faith, he will soon have no faith to share. History is replete with examples of men who lived life with only the most meager of earthly nourishment. Man can survive without much physical encouragement. But man cannot live without faith and the faith we share is the faith in God as dramatized through Jesus Christ our Lord.

In Galatians Paul reminds us that nothing is to any avail except faith working with love. Love is meaningful only when it is God's kind of love. And love without an object is impossible.

Let us begin our adventure in the courtship of souls for Christ and His church with a faith worth sharing, truly, a faith to live by.

*Robert E. Peterson is minister of Western Hills Christian Church, San Antonio, Texas.*







by John L. Davis

President  
Chapman College  
Orange, California

# WHERE THERE'S A WILL...

Churches and People Have the Responsibility  
To Know How to Make Christian Wills

A TINY advertisement, clipped from a legal journal, was mailed to my desk with no covering letter. The will of a deceased woman, it said, would be offered for probate in the Superior Court of Los Angeles on a certain date, and named the legal firm in charge.

That was all. But such tiny clippings have provided some of my most thrilling moments since coming to Chapman College three years ago. In each case, except this last one, they proved the beginning of a tedious but sure legal process whereby the wishes of the will-maker that Chapman College should share in his estate were carried out to the letter.

Such bequests have ranged from \$1,500 to more than \$400,000 and have undergirded projects most meticulously described or (and these bring an added smile of joy and expectation) have brought completely unrestricted gifts to the College.

But this one, a call to the attorney's office soon revealed, was different.

Let us disguise this deceased friend of the college by calling her Mrs. Dash. She was a widow with no children and no heirs except an older sister who was dependent on her. Mrs. Dash was anxiously aware that her sister was dependent on her, not only for financial support but for practically all other aspects of her life as well. What would happen to sister if she should not survive her? That question haunted her until she sought an attorney and laid her problem before him.

She wanted her estate to go to Chapman College, but she must be sure that her sister would be protected and supported in the unlikely event

that Mrs. Dash died before her. The attorney was conscientious and trustworthy, but his experience in estate planning and tax law was limited. He, therefore, did the obvious thing which is so often the wrong thing to do.

He advised Mrs. Dash to make the college the alternate legatee. In this way, should Mrs. Dash survive her sister, all would turn out as she desired. In the unlikely event that the elder sister survived her, the sister would receive both principal and income of the estate and would, in turn, do as she wished with it through a will that she could write.

Let us see now what the attorney's decision cost Mrs. Dash's estate and her sister—not to mention what it will cost the college through the decades and centuries in which it will not be functioning to perpetuate Mrs. Dash's life aims in a program of Christian higher education.

Of course, Mrs. Dash's concern for her sister's comfort and welfare should have been paramount. The first obligation of anyone who writes a Christian will is to see that his loved ones have their needs underwritten. *But in making the college the alternate legatee, she deprived her sister of income, reduced her estate by one-third, and denied herself the achievements which she had planned to make through sharing in the college's program.*

First, everything Mrs. Dash owns will be denied her sister until the will is probated. That means a delay of six months to one year, or longer. Even the contents of a safe deposit box jointly held can be removed only by a court order.

When the will is probated, all claims against the estate must be met, including state and federal

taxes. Few persons, even attorneys unless they have special knowledge and experience in estate planning, are equipped to write a will so that maximum tax-savings result. Mrs. Dash's attorney either was not so equipped or else she disregarded his admonitions in her immediate fears for her sister's comfort.

Let us suppose Mrs. Dash left an estate of \$350,000 after legal fees, executor's fees, funeral expenses and debts were deducted. Mrs. Dash's estate, like that of every other citizen, is entitled to a standard federal tax exemption of \$60,000.00.

Th federal estate tax on \$310,000 is \$65,700 plus 32 per cent of excess up to \$500,000 which, in this case, amounts to \$12,800 (\$40,000 plus 32 per cent). But the federal government allows a graduated credit for state inheritance taxes (regardless of what they actually cost the estate) of \$5,200. Thus, we come out with a federal estate tax bill of \$73,300! (\$78,500 minus \$5,200.)

California state inheritance tax will approximate 14 per cent of \$348,000 (\$2,000 property exemption allowed for a sister) or \$48,720.

Thus Mrs. Dash's estate will be reduced by approximately \$122,000 in estate taxes.

This gives point to the warning issued by a California trust company—that taxes and other cost on an estate of \$350,000 can be reduced by estate planning from approximately 33 per cent consumed by taxes and statutory probate costs *before planning* to 18 per cent *after planning*—a saving of almost half of such costs!

Obviously, Mrs. Dash could not be expected to know such complicated and highly technical matters; but just as obviously, she was paying her attorney because she had a right to assume that he knew them and would point out such alternatives to her!

But the worst is yet to come! Mrs. Dash's sister, an aged woman, let us suppose, lives five years and shuffles off this mortal coil. If she leaves no will and has no parents, brothers or sisters or their descendants living, all will go to the next of kin of equal degree, divided equally. If there is no kin, then all will go to the state of California.

All, that is, except the same round of costs, federal and state taxes, which we have seen above. If she makes a will, some probate costs will be saved, but everything else remains about the same (at lower rates to be sure since the estate has been reduced by approximately half its value) unless sister carries out the original purpose of Mrs. Dash and leaves the estate to Chapman College or another charitable institution. In this event, both federal and state inheritance taxes are not levied since colleges, churches, hospitals, etc., are exempt from such taxation.

Let's return to Mrs. Dash's original purpose—to realize and immortalize her life aims through establishing a fund at Chapman College, but, first,

to see that her sister's welfare and comfort were safeguarded. Could she do both? Actually, she could achieve both aims *with greatly increased income and security for her sister!*

Suppose Mrs. Dash said to her attorney, "I want my estate to go to Chapman College, but I do not want my sister to have a single moment's worry about income if I do not survive her."

"It's not difficult to do both things, Mrs. Dash," the attorney could have said. "Chapman College, as a non-profit corporation, enjoys certain tax advantages which your sister does not. I suggest, therefore, that we write your will leaving the entire estate to Chapman College but stipulating that the income shall go to your sister throughout her lifetime. This is called a bequest with reservation of life income."

Had the above conversation taken place and the will been drawn up in such terms, the results would have been startlingly different:

1. Instead of death taxes being levied twice against the estate within five years, there would be no taxes whatsoever to pay!
2. Mrs. Dash's sister would receive the income from \$350,000 for as long as she lives instead of the reduced income she will receive under the will when it is finally probated and estate taxes paid.
3. The college would do everything possible while the will was being probated to see that Mrs. Dash's intentions for her sister's comfort were carried out.
4. Mrs. Dash's sister would be relieved of all management and investment problems since they would be taken care of by the experienced businessmen who make up the investment committee of the Chapman board of trustees.
5. Chapman College would eventually receive as an addition to its endowment or other funds the \$350,000 which Mrs. Dash planned for it to have, and the Dash Memorial Fund would begin to extend the influence and Christian aims of the donor through uncounted decades and centuries.

As the program for writing Christian wills gathers momentum in the churches, it becomes more and more essential that people shall receive the right counsel. Everyone, of course, should seek an attorney when planning his estate. But what attorney? And how does one form intelligent ideas and raise the right questions?

Anyone can deal intelligently with the most complicated aspects of estate and tax problems. One simple, brief book, written by Baron G. Helbig and published by Kalb, Voorhis & Company and costs \$1.95. Its title: *How to Make Your Money Work for You—Your Wife—Your Children*.

A tiny clipping from a lawyer's journal. It could have been so different!



# Editorials

## More Than Instinct

THERE has been something about the people of God which has set them apart from the heathen and the idol-worshippers from the dawn of Hebrew history. Somehow, his love for them stimulated his people to a higher plane of living.

While the nature worshipers about them kept their women as virtual slaves, our Old Testament portrays Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel as loving parents with respect for one another.

It is fitting that our churches should have celebrated a "Family Week" for we face our Christian life and responsibilities together. However, there is room for a word from the men on the traditional Mother's Day, to the memory of, or the honor of, our mothers.

We had our higher education in the days when great stress was laid upon the animal instincts of people. Thus, it was explained that mothers fed and cared for their young because "they were made that way." This was their "nature."

Our own mother was gone before that time. It is now forty years. In spite of the admitted fact that one's sentiments may work heavily against his judgment in such a situation, we are of the strong opinion that our mother had no knowledge of the latest in psychology. Her actions were the result of love far beyond anything inherent in her natural state.

If "mother love" isn't instinct then it must be learned. From whence does it come? It is religious love, and in our tradition Christian love, learned and expressed at the moment in history where it does the most good. If there is a substitute for the high idealism, gentle breeding and Christian ethics learned at mother's knee, we haven't discovered it.

## Duty or Privilege

WE HAVE developed a whole series of phrases designed to express the hard fact that one has to go to work. We belong to the "nose to the grindstone," "shoulder to the wheel," "rat race," "every man must do his duty" generation.

Actually, if assigned duties by one's superiors never were moved out of the duty classification to the performance of them because they had some meaning, one would not

last long on the job.

The pleasant kind of work is that which has passed into the privilege class. If one stops to think, he realizes that he has duties to perform and they are really quite confining. But most of the time he thinks in terms of what a wonderful opportunity he has.

Now transfer this line of thinking to our Christian life as church members. Here the emphasis runs the full gamut from absolute duty under penalty of expulsion, through the joyful service attitude to the abandonment of the irresponsible fellow who pretends he is buying a place in heaven by paying his financial pledge and, aside from that, "does nuthin' for nobody."

Assuming that the latter type doesn't read editorials in church journals, it is the duty-privilege impasse that concerns us. For illustrative purposes, let us consider the evangelism emphasis of the church.

Do you really care if other people accept Christ and take membership in the church? You probably do. So perhaps you have assumed a duty on the evangelism committee or with the parish callers. You may have reclassified your work job to the place where it is now a pleasure, but if this church evangelism work is new, it may still be a duty.

What a change in attitude will be yours, if you see the privilege that is yours in reaching the unreached with a good word on behalf of Christ. In all likelihood, the results will be better, too.

## Irony

*Exodus 20:16 and Matthew 5:11*

IT IS one of the ironies of our common life that we often accomplish the opposite of what we set out to do. Fortunately, this is true, even when we set out to do evil.

Consider, for example, the two verses of scripture noted above. The law against bearing false witness is one of the Ten Commandments. That makes it basic in the ethics of Judaism and Christianity.

But a lot of people break that law every day. It is a favorite way to sin—tell something, or insinuate something about someone that is not true. So, what happens? One of the Beatitudes has the person thus maligned as one of the "blessed" or "happy" people. They have a "reward in heaven." Irony, isn't it?

*This article is based on a survey conducted among seventy laymen and lay women in positions of brotherhood responsibility. Mr Brown conducted the survey at the request of the editor. A second article based on the survey will be published in the May 22 issue.*

## Rating

"The average laymen expects his minister to be the epitome of perfection and doesn't grant him the right to be human and subject to a few faults."

"There are quite a few ministers who should not be ministers. How the seminaries can screen these out I don't know and probably they don't know either."

"I feel we are so busy with the mechanics we miss the *real* purpose of the church as a soul-inspiring and life-saving institution. When ministers act like captains of industry or the heads of exclusive country clubs, it makes me sick at heart."

"A pastor must be a leader, not a dictator, but a leader of a team composed of Christian families and lonely individuals. He must be patient and understanding of all; the old, the garrulous and the absent-minded."

Do any of these quotations reflect your answer to the above title?

They are a few excerpts from letters in answer to a questionnaire last Fall. This went to about eighty laymen and women, leaders in our brotherhood locally and nationally.

I asked their personal and private views on this subject, "What

*Carl R. Brown, a Cleveland businessman and former chairman of the Board of Managers of The United Christian Missionary Society, is a regular columnist for THE CHRISTIAN.*

We Lay Folks Expect of Our Pastors," and added "What we really want are your reactions that may encourage, direct or curtail practices and attitudes on the part of our ministry that help or hurt our church life. I am confident that our clerical brethren will be glad to hear the voice of the laity."

The response was wonderful. You would enjoy reading every letter. Some would thrill you, some irritate a bit, and you would laugh heartily over many. Of course I will not disclose any of these. One begged me not to identify her pastor as they loved him and wanted no pulpit committee coming around. Others might cause internal trouble.

You would agree they are written in a spirit of helpfulness and some are truly revealing.

The love, respect and loyalty of our lay folks for their pastors is, at large, unquestioned and secure.

For example an attorney writes: "Of all professions or callings the ministry holds the highest place in the esteem of the people generally." Another, threescore and ten, asks the question whether he should have chosen this profession and says: "The ministry is the highest of all callings for it deals with the issues of life eternal."

One lady who has served on four pulpit committees writes:

"We expect too much. Only once in history have all the highest abilities and virtues centered in one person and him they crucified."

What then do we expect that is within the realm of the possible?

Oddly enough, no one demanded a great pulpit orator or placed primary importance on pulpit performance. This is not to minimize the Lord's Day sermon but rather to widen our concern.

One good lady says: "We expect and want a good sermon which lifts us nearer to God and presents a challenge to live a more Christlike life." Most, however, wrote in this vein: "It takes more than inspirational sermons on the part of the minister. My greatest expectation is that the pastor serve as the spiritual leader and counselor. His conduct and manners, within and without the Christian fellowship, his ability to work with lay people and staff members reveal his spiritual caliber."

In my questionnaire I suggested several subjects to which their answers might be directed. In no sense is this intended to be a plebiscite or poll, but rather a composite picture of the pastor as these lay folks would build him up in different areas of activities.

### I Sermons

*Type.* Here we may be generalizing but these are typical

## What Do Laymen Expect of Their Pastors?

**This Article Provides Some of the Answers.**

BY CARL R. BROWN

# Our Pastors

excerpts: "Sermons should inspire and challenge and connect with daily living"—"Preach, not just teach." "Our laymen appreciate most an evangelistic or inspirational type of sermon with occasionally a series of teaching sermons."

Often this need was expressed "Geared to the congregation, answering their mental and spiritual needs," or "Bible based but interpreted for our day with examples, illustrations and stories." Several suggested "A little humor helps" and "We appreciate some humor with a purpose."

*Nature of Sermon.* One says: "I like a sermon to be a sermon, not a lecture or address." Another says: "Occasionally a series of sermons is good." Then she adds this barbed remark: "This would cause some to decide before Saturday night what they were to preach about."

*"Scripture based"* is a frequent description of acceptable sermons, but "practical," "everyday application" and "down to earth" are also used often. One says: "We expect our pastors to draw the line between righteousness and wickedness and then to show deep respect for this themselves." Several requested: "Don't preach over our heads. Remember we in the pews don't have your back-ground."

*Length of Sermon.* I was a bit facetious in raising this issue but got more answers on it than any others. All agreed that sermons should be 20, 25 or 30 minutes long but not more.

One says: "The best sermons are less than 20 minutes." Another says: "If a minister can't

say it in 25 minutes, it's not likely he will bring conviction in an hour." However, I dare say most would settle for the statement "Not the length but the content of the sermon is of greatest concern."

## II Pastoral Calling

There was great unanimity and stress put on this matter of pastoral calling or "shoe-leather and tire-rubber" as one put it. "Pastoral calling is a 'must.'" "No amount is too much."

*Reporting of Calls.* Some think a monthly pastoral report to board or in bulletin is good. It makes the laity conversant with the bigness of the pastor's job and perhaps gets him sympathy and some help. Others answered: "Do not expect a detailed report as it serves no good purpose."

*Frequency and Object of Calling.* All agreed that the sick and troubled should be visited by the pastor and have priority over all others. In many churches, it is suggested, this along with calling on prospects may leave little opportunity to call on others.

Several suggested: "If I need him I will call him up." Others, however, felt that some general calling and follow up is imperative. "At least one call to get acquainted." "Some need calls every three months." Many think that contact in every home once a year is good procedure. "It acquaints the pastor with his people and their needs."

*Nature of Calling and Pastor's Attitude.* "Pastoral calling should be more than mechanical routine." "He should leave with his hosts the impression that he is

there as their pastor interested in their moral and spiritual welfare."

A word of caution. "The pastor should not have to come running when Aunt Minnie gets a toothache or Grandma Jones has the sniffles (this is contagious). Also, let's remember that laymen are becoming proficient in this field and can take some of the load." One woman writes: "Our minister enjoys calling regularly and is frequently out at all hours of the day and night helping and counseling." "If a minister cultivates his flock he has a happier, more cooperative group to work with."

## III Leadership in Organization

Here we quote a number of typical excerpts from letters.

"The pastor is the logical one to give leadership to the functional church. He should suggest and outline duties to departments and give advice when asked, but not take over. If he does that he robs the church members of their participation, also cheats his pastoral work."

"We expect our pastor to exert leadership without becoming domineering. Laymen need direction and the pastor has the training."

"The pastor should be free to act in an advisory capacity to all groups in the church. He should be in position to foresee issues before problems arise and, viewing the church as a whole, to relate each group to the entire program. Also some lay folks need training and guidance, which the pastor is best equipped to provide."

(Continued on page 21.)

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LAURISTON CASTLE in Edinburgh, where the Lord Provost of Edinburgh will give a municipal reception and tea for the World Convention on August 6 at 4 p.m.

You're  
Going  
to  
Scotland!

**W**E KNOW you will echo this famous expression of gratitude by Robbie Burns in his "Address to a Haggis," if not *before* you leave here, certainly *after* you arrive there!

Many of you have questions, and to put you perhaps a bit more at ease, here are some time-proved answers:

**Hospitality.** You'll never find it more genuine nor more helpful, but you will often find it reticent and quiet. For fear of offending you, these lovely people will sometimes seem withdrawn. But all the time thrilling inside that you have *come*, that you seem to be enjoying yourselves, and that you do not complain, compare, condemn, or criticize their way of life.

All *you* have to do is to grin and accept happily whatever presents itself, and you'll find them ardent friends forever, and begging, "Will ye no' come back again?" when you must leave!

**Customs and Language.** Few Scots go avisitin' without taking to their hosts a wee sma' tin of sweeties (a small box of candy)—just a gesture, but nice, all the same. One note of warning: *don't* overdo it—they will be grossly embarrassed! As for the *language*, you don't have to learn a new one! Simply sharpen your ears to the strange and delightful accents and inflections, and watch for

familiar words used in a different way.

Rather than misunderstand, ask that a remark be repeated! And slow down your own conversation, for they, too, are hearing a new tongue! Another note of warning: avoid the word "*Scotch*"—that is used rarely, and usually in reference to an export item sold in bottles, or to their native salmon, or to their incomparable dessert, the Trifle.

Use instead the singular "*Scot*," the plural "*Scots*," or "*Scotsman*" and "*Scotswoman*"; something may be "*Scottish*," but it is DEFINITELY NOT "*SCOTCH*"! And don't call an Englishman a Scotsman or vice-versa—better to use the word "*Briton*" or "*The British*" or even "*Britisher*" than risk the rightful wrath of either countryman! Unless, of course, you are in no doubt that "*he*," "*she*," or "*it*" is definitely Scottish, or definitely English.

**Weather.** Edinburgh has a precocious East wind which even in August and on sunny warm days can be bitter and chilling. As in all of Scotland, rain is *expected*—and prepared for—but in August, rain is short-lived, and one rarely loses an entire day of sight-seeing. *Don't* let rain stop you from any outing—you'll regret it later! And after all, the Scots have managed for centuries!

**Dress.** Whatever else you are tempted to bring, don't fail to include a lightweight wool suit, a wool

Constance Wick is the wife of Joseph Wick, pastor of First Christian Church, Lafayette, Indiana.



# Helpful Hints for Those Who Are Going to Edinburgh for the World Convention Assembly

by Constance Wick

cardigan, and even a short-sleeved pullover—or you can buy them there very reasonably, and be all the better for it!

Even if Scotland enjoys the good summer predicted, it won't get over 80°, and your summer cottons won't be strained by excessive wear—unless you are touring beyond Scotland where summer is usually the same old summer! Bring a warm coat—a fairly light one, three-quarter length if you want to conserve luggage space—and remember that Dacron, nylon, orlon lose ALL their appeal when the "rain's on"—the wool suit, or cardigan, or coat will be a real comfort then! As for raincoats, unless you have one that will double for a lightweight wrap as well, you will be better off buying an inexpensive plastic "mac" here. Don't bother bringing one of those folding umbrellas—the wind will have it inside out MOST of the time. In fact, MOST of the time, *any* umbrella will be a nuisance! You can buy those little plastic hat protectors any place in Britain! As for the more delicate wardrobe items, these are lovely and reasonably priced in all shops over there.

*Come Well Shod!* Women will appreciate comfortable pumps with closed heel and toe when you see the surfaces you will be walking on—cinder and gravel that have a way of completely demoralizing open-toed feet! Ask your shoe man to add a stick-on sole to your plastic Totes—or have that done once you arrive—for the same reason you won't wear sandals and open-toed shoes for much walking! Bring a comfortable walking shoe with a medium heel and you're set for Princes Street, The Royal Mile, or all the way up to King Arthur's Seat!

*Food.* Brace yourself (and your waistline!) for an onslaught of some of the finest food you will ever eat, especially in the "sweets" line: cakes, scones, biscuits, Shortbread, sponges, oatcakes, breads, puddings, Scotch Trifle, ad infinitum—about as many varieties as there are Scottish cooks!

Try ALL the different recipes you can—if it isn't good in one place, try again in another! Like ourselves, the Scottish cooks vary in their skill. Choose lentil soup, Scotch broth, steak-and-kidney-pie, haggis, Arbroath smokies, kippers, fish 'n' chips, mealie and black puddings, Scotch salmon, a mixed grill.

Forget American coffee unless you take your own instant and ask for a jug of hot water—you can buy instant over there (Nescafe), but your hostess will no doubt make it as they do—double strength so that when mixed with hot white milk,

it still retains a coffee flavor! Best solution: do as the Scots do, and take tea—strong with milk and sugar!

*Edinburgh.* Scotland's most prized possession, a great contrast in culture and way of life to the other big city's, Glasgow, industrial and work-a-day world. Don't mistake us: Glasgow does not *lack* in culture and the arts, but Edinburgh seems to have gained recognition as the "seat" of it in Scotland! It is rich with historical events, sites, and scenes. From the western outlying districts clear through to the fabulous Forth Bridge, it is a composite of the best of the ancient well-coupled to the best of the present. Read up on it—take its city tours right away—and then do your own meandering down famous Cloes, into old shops, through the exquisite gardens, and into the country lying beyond.

So—"Bethanket!"—you're going to Scotland. Ere you leave, your heart will be echoing the farewell call of new friends: "Haste ye back!"

## NATURE'S CALL AT VESPER TIME

by Susan C. Chiles

With thrift denying generosity

The sun has opened up his huge paint pots  
And cast their contents on the neutral sky.  
The limpid lake whose role is to reflect  
Gives glamour to the gold, the brilliant blues  
And radiant reds, and adds, as festive touch,  
Her silver scarf edged with the ermine wave.  
The scene is saved from pall of static still:  
A steamer leaves the dock with herald horn;  
A heron calls; white gulls fly over head.

A sapling-straight teen-ager stands transfixed:  
Eyes wide; half conscious of the fact that heaven  
And earth are calling to his very soul.

## SMACK TIME

by Ona Roberts Wright

A kiss and a cookie, a cold glass of milk  
Are his for my son to collect,  
When he hurries home from a hard day at  
school.  
Yet one thing I always suspect:

Small boys can all do without cookies or milk  
But seldom should lack a warm kiss,  
For Mother's full love is that understood touch  
Without which each life is amiss.



### ● Anglican Bishop Declares Christian Share Blame . . .

#### Responsible in Africa

JOHANNESBURG, SOUTH AFRICA—In an Easter message published here, Anglican Bishop Richard Ambrose Reeves of Johannesburg warned Christians against seeking to evade responsibility for the racial upheaval in South Africa.

The bishop's message appeared in *The Watchman*, official organ of the Johannesburg See, after he had fled to Swaziland to avoid being arrested under emergency regulations for his anti-apartheid stand.

"As Christians," Dr. Reeves said in his message, "we dare not pretend that we have no responsibility for all that is happening in South Africa in consequence of the policy of apartheid. To do that would make us absentees from history and cut us off completely from the realities of the situation."

### ● Urged at Easter-Service of N. Y. Protestant Council

#### Prayers for Peace

NEW YORK—Prayers that the Summit Conference of the Big Four nations will "be filled with the presence and the power of our risen and living Lord" were urged here at the 41st annual United Easter Dawn Service sponsored by the Manhattan Division of The Protestant Council of the City of New York.

"If the Easter message of Jesus, 'I will meet you in Galilee,' means anything to the leaders of our free nations," declared Dr. Ernest R. Palen, minister of Manhattan's 231-year-old Middle Collegiate Church, "it means that Christ lives today in their hearts and minds and souls where they live in London, Paris, Washington, and at the Summit Conference.

"Without the presence of the living Christ it will not be a Summit Conference, and the results of it will not make a real and lasting contribution toward the permanent peace for which our hearts yearn," Dr. Palen told the nearly 7,000 worshippers at the 7 A.M. service in Radio City Music Hall.

#### Services in Moscow

MOSCOW—Easter services in Moscow's Orthodox churches attracted such crowds that special motor traf-



—RNS

RICHARD AMBROSE REEVES, Anglican Bishop of Johannesburg, was reported here seeking asylum in the British protectorate of Swaziland to avoid arrest for opposing South Africa's apartheid (racial segregation) policy. On official leave for five months, the bishop sailed for England April 22.

fic restrictions had to be imposed.

Outside Elokhevsky Cathedral, the city's biggest Orthodox shrine, the crowds were so great that mounted police were forced to restrict virtually all traffic. Only cars belonging to diplomats were given free passage.

The crowds were made up mostly of women, but there also were many men and children among the worshippers.

### ● Roman Catholic Prelate Takes Action in Chicago

#### Bishop Bans Bingo

CHICAGO—Albert Cardinal Meyer, Archbishop of Chicago, has banned bingo as a means of raising funds by Roman Catholic churches and organizations in his archdiocese.

In a statement directed to priests of the See, the cardinal declared: "I recommend that any Catholic parishes and organizations that have been offering 'bingo' games to cease to do so."

The statement, in effect, makes permanent the temporary ban on bingo customarily in effect during lent in Chicago's 430 Catholic parishes.

### Kennedy Hits Manual

WASHINGTON, D. C.—Sen. John F. Kennedy (D.-Mass.), reaffirming his support of Church-State separation, declared here that no Church should try to impose its views on public agencies, and that no public agency should single out for attack any church or church organization.

The Massachusetts Democrat was replying to a telegram sent him by Harold Glen Brown, president of the Oregon Council of Churches and minister of the First Christian Church in Portland.

Mr. Brown asked for the senator's views on implications of the controversial Air Force manual, now withdrawn, which impugned the loyalty of the National Council of Churches and prominent Protestant churchmen.

"Under the First Amendment," Sen. Kennedy asserted, "our government cannot—directly or indirectly, carelessly or intentionally—select any religious body for either favorable or unfavorable treatment."

Calling the Air Force manual "a flagrant violation of the Constitutional principle of separating Church and State," he said it had been an "unwarranted slur on the Protestant ministry in general and the National Council of Churches in particular.

"Until this charge has been completely eliminated, every hate group in the country will claim some justification for questioning the undivided allegiance of our Protestant pastors or National Council leaders.

"The most unfortunate aspect of the Air Force manual fiasco," he added, "is that it plays into the hands of those who want to silence the views of the National Council—because they do not share those views."

#### ROSS PRAISES KENNEDY

NEW YORK—Dr. Roy G. Ross, a Disciple who is general secretary of the National Council of Churches, sent a telegram to Sen. John F. Kennedy (D.-Mass.) which praised the senator's "deeply gratifying" denunciation of attacks on the Council by an Air Force manual.

"The fact that your statement comes from a highly respected member of the government will help the American public to see the events of recent weeks in true perspective," Dr. Ross said.

## "I Give to Help"

by J. Warren Hastings

I TALKED to her in Florida a few weeks ago. She is an older woman and all of her life she has had the responsibility of administering a large sum of money. She has given to many Christian institutions and it was natural that I should inquire of her as to what was her philosophy of stewardship.

"I give my money in order to help build the Kingdom of God on earth," she said. "Throughout all of the years I have never given money to a religious institution unless I knew something of the work that institution was trying to do. I never have given blind. Recently, besides my regular responsibilities, I have helped a college in the South, a new church to buy its land, and I have agreed to help one or two institutions if they will meet my conditions. Many times I have felt that my gift enabled a church or Christian school to start all over again."

She said, "I have not given in order that I might be eulogized. I don't believe that the Christian principle is to use your giving in order to receive plaudits."

"Have you always felt your giving was vital to the institutions that you were helping?" I asked her.

"In almost every case I have felt my giving was influencing the institutions that I was helping to become a stronger institution for Christ. I have always wanted my gifts to challenge the college or church that I was helping."

"I wanted my gifts to inspire workers to do more for Christ than they have ever done in the past. I have wanted my gifts to be a part of the building program of the institutions that I was helping. Intelligent stewardship is in part a challenge to the institution that is being helped."

"Doubtless you have received great satisfaction from your stewardship," I said.

"Yes," she said, "I have received my basic satisfactions in life from several sources and that is one of them. I have always thanked God for the wonderful parents I had. I have always thanked Him for my children and the success they have made of their lives, and I have been very humble in thanking Him for enabling me to help others to know Christ."

The late J. Warren Hastings, who was pastor of National City Christian Church, died April 11 in Washington, D. C.

## Deadline

by The Associate Editor

### Brotherhood Witness

Leo K. Bishop, Midwest director of the National Conference of Christians and Jews, was hospitalized at Illinois Central Hospital as a result



Leo K. Bishop

of being shot by Negro teen-age hoodlums. He issued a statement which was a witness for his brotherhood concern. A portion of it follows . . .

"You ask—what do I think now about brotherhood, as I lay here stricken with bullets fired by teen-age hoodlums?"

"My answer is that the experience has not changed my convictions in any way. I am not worried about me. The doctors tell me I will get well."

"But I am very much worried about those Negro boys and girls. They and other delinquent teenagers—both colored and white—are full of the virus of hate and lawlessness, from which recovery is difficult."

"Apprehension and punishment, while necessary, will not cure the disease. So long as we allow children, whether colored or white, to be brought up in squalor, deprived of decency and self-respect, just so long will we have incubators turning out young delinquents and future criminals in many parts of the city."

"Negro crime is particularly tragic, because it does such a great wrong to the thousands of intelligent, respectable colored citizens of Chicago."

"How can the whole problem be solved? Only by ridding ourselves of the curse . . . that teaches every white child to fear Negroes and every Negro child to fear white people."

"Minds poisoned by racial hate and religious bigotry or class conflict are a threat to civilized society. Unless we are able to produce young people in this democracy who have respect for their fellow citizens and who rise above hoodlumism, gang warfare and delinquency presently infesting our cities, we build our skyscrapers, our expressways and lakefront in vain. Brotherhood and common decency demand that we do our

best to make sure that every young citizen . . . of whatever race or creed, has self-respect and incentives for wholesome self-development."

Leo K. Bishop, a Christian Churches (Disciples of Christ) minister, plans to continue his ministry on behalf of brotherhood.

### Grim Statistics . . .

Frightening is the auto accident statistical picture for 1959. There were 37,600 deaths—900 more than in 1958—and 2,870,000 injuries—45,000 more than in 1958.

Speed still kills. The total number of casualties involving excessive speed was 914,690. Eight thousand, two hundred pedestrians were killed last year as a result of being struck by autos—500 more than in 1958.

Week ends are dangerous and there must be something to the "Sunday Driver" expression: 15,110 deaths occurred on week ends.

For the record you will be interested in these statistics:

- 28.7 per cent of the drivers involved in fatal accidents were under 25 years of age.

- Almost 3,000 jaywalkers were killed.

**PRAYER.** The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who explain about prayer; but I mean those people who take time and pray.—S. D. GORDON, *Wesleyan Methodist*.





## Largest Baptist Church Holds Support from ABC

NEW YORK—An American Baptist Convention official said here that withdrawal of financial support from the ABC by the First Baptist Church, Wichita, Kan., to protest convention membership in the National Council of Churches was "purely coincidental" with publicity regarding Air Force manual charges of Communist infiltration in the NCC.

The church's board of deacons made its recommendation (by a vote of 32 to 7) more than a week before the Air Force manual story broke in the press, said Dr. W. Hubert Porter of New York, the ABC's associate general secretary. The Air Force manual was subsequently withdrawn.

Largest church in the American Baptist Convention, Wichita's 4,300-member First Baptist contributes

\$33,000 annually toward support of the ABC program. Its members voted 1,170 to 235 endorsing the board of deacons' resolution to withhold funds from the ABC following nearly a month of debate among laymen, deacons and clergy.

The church also has petitioned the denomination "to take decisive action" at its annual meeting at Rochester, N. Y., in June "to sever any and all connections" with the National Council.

## "Citizenship Day"

WASHINGTON, D. C.—President Eisenhower has asked that religious organizations cooperate in the observance of Sept. 17 as Citizenship Day and the week of Sept. 17-24 as Constitution Week.

He suggested that Citizenship Day be observed as a day for recognition of persons who have become naturalized U.S. citizens during the year

and those who have come of age and will take their place as voters.

## ● Lecturer This Summer

### Laubach at Chautauqua

SYRACUSE, N. Y.—Frank C. Laubach, whom *Time* magazine recently called the world's "literacy missionary," will be guest lecturer at Chautauqua, N. Y., this summer in a course on writing for new literates.

For 30 years Dr. Laubach has been the champion of the "silent billion"—the illiterate half of the world's people.

"They start with their heads down," says Dr. Laubach. But when the literacy and literature workers come with self-help books on a variety of practical subjects, "their faces immediately beam with new hope, for they know that learning to read will provide the release from their poverty, ignorance and disease."

The Chautauqua summer session, of interest to teachers, missionaries and all who work with underprivileged persons, consists of two courses: Techniques of Adult Literacy, July 5 to 22, and Writing for New Literates, July 25 to Aug. 12.

Conducting the courses will be Robert S. Laubach, son of the literacy missionary and a faculty member of the School of Journalism of Syracuse University. The two Laubachs, father and son, have a new text for the courses, *Toward World Literacy*, published by Syracuse University Press.

Inquiries may be addressed to the School of Journalism, Syracuse University, Syracuse 10, N. Y. An "automatic scholarship" is a special feature introduced this summer.

## ● A Roman View

### Church and State

CHICAGO—In principle, the Roman Catholic Church does not believe that Church and State can be completely separated, but in practice it has adjusted to this system, Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, declared here.

In this country, he said, "whether they remain a minority, or become a majority, I am sure that American Catholics will not jeopardize their cherished freedom in exchange for a privileged position."

He emphasized this point by saying that the papacy itself "has grown tremendously in world importance and influence" since being "dispossessed . . . of civil power" under the pontificate of Pope Leo XIII in the late 19th century.

## 70 Nations Mark Refugee Year With Stamps



IN A UNIQUE GESTURE of international cooperation, 70 nations issued simultaneous commemorative postage stamps April 7, honoring World Refugee Year and pledging the efforts of their citizens to help find homes for displaced persons. The United States is among the nations. Pictured above are some of the stamps.



## NEWS IN BRIEF

### FREEDOM UPHELD

WASHINGTON, D. C.—In a 6 to 3 decision, the United States Supreme Court held that a municipal ordinance in Los Angeles which requires distributors of handbills to identify themselves by name and address is "void on its face" as an infringement of freedom of the press.

The case had attracted the interest of religious groups and the American Jewish Congress filed a formal "friend of the court" brief challenging constitutionality of the ordinance, saying that anonymity is, at times, an important protection to those who wish to express unpopular views.

### PLEA FOR JUSTICE

NASHVILLE, TENN.—The executive board of United Church Women of Nashville adopted a resolution here calling for "social justice as an outgrowth of recent lunch counter sit-ins by Negro demonstrators."

Mrs. Bard Thompson, who released the resolution for publication, said it was prepared by the organization's Committee on Christian Social Relations and approved by board members "by telephone."

### SILENT PROTEST

NEW HAVEN, CONN.—Some 200 students of Yale Divinity School demonstrated their growing concern over racial discrimination in the United States by a "silent march" around the New Haven campus, followed by a canvas of local landlords about housing bias.

Placards carried during the march voiced support for "sit-in strikes," opposed "discrimination in the South and North," and advocated "equal opportunity in housing," and "the right of peaceful protest to the law."

### RECORD FOR MISSIONS

BUCK HILL FALLS, PA.—The Methodist Church spent a record \$28,804,000 for mission work in the U. S. and overseas in 1959, an increase of \$1,720,000 over the previous year, the denomination's Board of Missions was told at its annual meeting here.

### "ASININE" CHARGES

EASTON, PA.—Anti-American charges against one-third of the authors of the Revised Standard Version of the Bible are "asinine and without foundation," Chaplain John M. Currie of Lafayette College declared here.

He said that "sources which represent the social conscience and the searchlight of the truth in the National Council of Churches" support the insinuations labeling the authors Communistic.

### OFFICE BUILDING TAXED

DALLAS, TEX.—City Tax Director Norman Register has rejected a request by the First Baptist Church here for exemption on a downtown office building it owns.

He said the church must pay ad valorem taxes on the building as long as any part of it is occupied by commercial interests.

### PETITION ON OBSCENITY

WASHINGTON, D. C.—A petition bearing 1,000,000 signatures asking Congress to consider the problem of enacting "new, strong legislation" to curb the sale and distribution of obscenity was delivered to the U.S. House of Representatives here by the Catholic War Veterans of Philadelphia. The petition, one of the longest ever received by Congress in history, was referred to the House Judiciary Committee.

### PATTERN SAME

FRANKFORT, KY.—Claims that religious leanings influenced a report critical of public education in the state were condemned by the House of Representatives here as "bigotry."

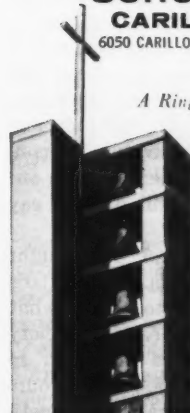
In a resolution the House reaffirmed its confidence in the seven-member Investigating Committee on Education after its stinging report had been attacked as a product of the three Roman Catholics on the committee.

The committee's report was considered one of the most shocking in the state's history. It charged the schools with cheap politics, inefficient teaching, irregular spending practices and politically minded school superintendents.

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By LEILA ANDERSON

in collaboration with  
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# A Christian Influences Society



## "Where the Scriptures Speak . . ." by the Editor

**Scripture: Matthew 5:10-16; 13:31-35.**

**N**O RELIGIOUS question is more hotly debated than the relation of a Christian to the society in which he lives. One school of thought seems to believe that the thing for the organized church to do is to convince and control the individual's conscience. Then, when he goes out into society, he will do and say the right thing.

The other school of thought believes that a group of Christians should consider together what Christian action means in society and that they are obligated to express themselves, as a group. Every other interest in society has its organized method of speaking its piece. Labor, the manufacturers, the farm bloc and a host of others, all have their spokesmen in Washington, for example, keeping the legislators informed as to what these groups feel would be best.

Both within the church and outside the church, there are loud voices proclaiming that Christians should never band together like this and express their voice as one on social issues.

It is my conviction that lessons like the one we are studying today not only make it clear that Christians are permitted to do this, but that this is a part of their Christian duty. No particular social issues are mentioned in the text, but it is made quite clear that the persons who live and express their Christian views in society will not always be well received. However, they are "blessed."

Our Lord never has promised that living for him would be an easy life or without difficulty. This Beatitude makes it clear that

those who live righteous lives will be persecuted. (Matthew 5:10.) Of course the world will persecute those who seek to take over the world's business and operate it according to the principles laid down by Jesus Christ. What else could you expect? Sometimes it seems as if each person, knowing that one will win and the other will lose in any shady transaction, would still rather go through with it and take his chances on being the winner.

The Christian in the world has to live above the world. We are not promised a blessing simply because we are persecuted. It is only if we are persecuted "for righteousness' sake" that a blessing may be expected. Such will inherit "the kingdom of heaven."

Christians who suffer abuse "falsely" because of standing for

Christ, are put in the class of the prophets of old, who were also persecuted. (Verse 12.) Again, this is an indication that the person who would follow Christ is not promised an easy life. No place is this true. However, we still ask the old question when a good person has troubles, "Why does God make him suffer this way?" It is not God; it is the world that brings on the suffering.

Salt and light are familiar expressions for comparison to the Christian life. (Verses 13-16.) Years ago, we used to rub salt over the fresh meat and hang it up to smoke. The salt preserved the meat. And, much of our food tastes better if it is salted. Is there any possible use for salt if it loses its saltiness? I can't think of any. What a telling

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MAY 15, 1960

#### The Scripture

##### Matthew 5:10-16

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

13 "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.

14 "You are the light of the world. A city set on a hill cannot be hid. 15 Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. 16 Let your light so shine before

men, that they may see your good works and give glory to your Father who is in heaven."

##### 13:31-35

31 Another parable he put before them, saying, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; 32 it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and makes nests in its branches."

33 He told them another parable. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

34 All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. 35 This was to fulfill what was spoken by the prophet:

"I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."

comparison for Christian lives which are Christian in name only and have lost their Christianity!

There is a temptation for the Christian who thinks he has overcome the evils of the world in his personal life to lock his door and stay at home.

Well, such a person is guilty of putting his lamp under a bushel. (Verse 15.) And the lamp has already gone out. You can't cover up a lamp and keep it burning. It has to have fresh air. So, the misguided person who imagines that he has all his religion safely tucked away in his own personal safety box may have lost it altogether.

The kingdom of heaven, where the will of God is done among

men, has many characteristics. It is like salt, it is like light, and it is like a mustard seed. If you tried to store one mustard seed through the winter, you might have difficulty finding the small thing in the spring. Yet, it will produce a plant so large that birds can make nests in it. (13: 31-32.) One Christian word, one Christian deed, one Christian stand on a public issue in the face of almost universal opposition—these are mustard seeds. A dozen mustard seeds or a hundred would seed a whole field. What could a congregation of Christians do if it wanted to speak as one on a social issue?

Finally, the parable of the leaven says the same thing in still

another way. "Three measures of meal" is a lot of meal. (Verse 33.) But some leaven, or yeast, put into it, will spread through all of the meal. This is an even more impressive figure of speech than the earlier ones. Every interest in society puts its leaven into the lump. Surely, the Christian leaven is not going to work if it isn't put into the lump. That is to say, if the Christian people do not express Christian views in public and if Christian individuals do not act as Christians, you cannot expect society to be transformed into the kingdom of heaven on earth. It is that simple. A lot of Christians need to do a lot of thinking about these parables.



## Meaning for Today

by William J. Hadden, Jr.

WHEN that bald, beaming and bouncy head of the U. S. S. R., N. Khrushchev toured across the U. S. intriguing and incensing us at the same time he had a very disconcerting habit. He used the names of Jesus Christ and God more than all of our politicians. Sometimes we'll hear our political people from township office to presidential aspirants use the word God but rarely do they use Jesus Christ. This is thought to be too sacred or controversial, perhaps.

But not with Nikita! He even implied that his nation was built on the principals of Jesus Christ! This was, to say the least, confusing to us since officially the U. S. S. R. is atheistic.

We claim that our nation is Christian and founded on the religion of Jesus Christ. How wrong

is Khrushchev and how right are we is a question to be decided by only one measuring stick, Jesus Christ, himself.

A nation as well as an individual is known by its fruits. Words and patriotic speeches become hollow when they are divorced from the truth of a nation's actions. The Soviet Union for example can not speak too glowingly of their freedom movements when the truth of what happened in Hungary is seen.

I remember when I was a boy a Sunday school teacher told us that whenever we pointed our finger at someone else there were three on our own hand pointing back at us! We the Christian citizens of this great nation must remember this. As individuals and a nation we can never attempt to point the finger of ac-

cusation at another nation or individual without examining our own motives and Christian sincerity.

Only one who is not aware of the high calling of the life of Christ can say that he or his nation is fully committed to the perfection of Christ's redeeming life. We are nominally a Christian nation but we still lack much of being considered fully Christian in motive and deed.

The Christian citizen is the leaven in the lump of society. On many political issues, even some involving moral questions, the church itself must be slow to speak. But this does not free the individual member from his obligation to express his moral convictions.

I believe it was Browning who once said, "The hottest place in hell should be reserved for the man who is neutral in a time of crisis." This scorching indictment should have special significance for the Christian citizen who sees Christ challenged today in his personal life or on national and international issues, and sits in silence.

The Christian citizen has not only an obligation to "get out and vote" but to express his faith and convictions in his community and world. Is our great nation more Christian than others? Prove it by your witness!

# Artist-Come-Lately

by Sue Gerard

Whip-Poor-Will Hill  
Columbia, Missouri

LOSING was never so easy, as it was in the recent contest sponsored by the Columbia, Missouri, Art League. When the top prize was announced, many a contestant was happier than if he had won it himself.

There was a day when Grace Bruton Crews's nimble fingers raced through the strains of "Dark Town Strutter's Ball" without effort. And they managed a delicate embroidery needle and guided her hand in beautiful penmanship.

But a strange, creeping stiffness slowed those fingers and slowed her step. Every joint in her body ached at times. Soon she was seeking treatment in medical centers all through the Midwest.

The diagnosis was repeated in Rochester, Minnesota, in Hot Springs, Arkansas, in Excelsior Springs, Missouri: the strange new "cement" that was slowing and paining her joints was the dread rheumatoid arthritis.

Steam baths, dental repair, dietary changes, the removal of tonsils—nothing seemed to help. The stiffening grew worse and Grace Crews gave up first one favored activity and then another. A winter in Arizona gave a bit of relief in the warm dry sun, but the disease crept on. Then came the more drastic treatment: gold shots, bee stings, miracle drugs and the rest.

But Grace Crews had danced her last set, had rolled her last pin curls, had played the last strains of "Dark Town Strutter's Ball."

There followed years of torture, years when the hours dragged on uninterestingly. Friends observed one strange thing—Grace's hand writing had changed very little in spite of the gnarled fingers that gripped the pen so awkwardly.

It was hard for Mrs. Crews to adjust to the life of a cripple. She managed to shuffle around and do her housework for a while, but crutches and a wheel chair were inevitable. Her patient husband, a retired farmer, was her constant com-

panion and helper. And although it took her hours to do simple tasks she formerly tossed off in minutes, time passed slowly.

Grace Crews was restless, for she was not the kind of person who could be content to just pass the time away. Life must have more meaning than that. She tried, unsuccessfully, to get involved in the problems of the radio soap operas. Then came TV and she found temporary interest in a few programs. Still she was restless.

"One day I just got to wondering if I could paint," Mrs. Crews says. Her husband brought her beginner's set of oil paints and she found that the brush felt strange, yet satisfying, to her twisted hands. She was delighted and surprised with her initial efforts. Her friends were delighted, too.

They began to bring favorite photographs for her to copy. Soon she needed more oils and canvas and brushes. When families would leave on vacation trips, Grace Crews would say, "Bring all of the scenic photos you can find; I need ideas for pictures."

The Crewses set up a "studio" on the glassed-in back porch. Grace's hands held the brushes awkwardly, but they did not tire easily for she had found a new interest in which she was completely absorbed. The days just weren't long enough for all of the painting she wanted to do. She gave pictures to her admiring friends; she painted two religious pictures for Olivet Christian Church, where she and Mr. Crews are active members.

Two years ago, when she was still a budding beginner, Olivet Church staged a "Lord's Auction." Men donated grain and machinery and animals to be sold for the church. Women baked cakes and pies and made butter and aprons and home-made jams and jellies. Mrs. Crews had none of these to donate to the auction, but a friend suggested that she donate some of her oil paintings. "Oh,



## Grace Crews Learned The Rich Reward in Painful Achievement . . .

do you think anyone would pay money for them?" she asked modestly. Being encouraged, she took six pictures to the sale.

"Eight and a quarter, who'll make it eight and a half?" the auctioneer cried; and Grace Crews suddenly realized that people *would* pay money for her work. The six paintings brought up to ten dollars each. This was all it took to convince a crippled arthritic that she had something more than just an absorbing hobby—she had a strange new talent that had not been suspected during her years in high school or William Woods College. She had an exceptional skill which might never have been known if she had not had to quit the piano and the embroidery needle and other interests.

The enthusiastic bidding of those friends and strangers who bought her paintings at the country church's auction triggered new enthusiasm and confidence in this artist-come-lately. It gave her the courage to exhibit her work along with painters who had wide experience and life-long training.

Fifty-seven artists exhibited ninety-four pictures in the recent competition organized by the Columbia Art League. Participants included persons in diverse social, economic and educational levels. Lawyers, housewives, business people, farmers and at least one college art instructor were among the winners. The judges were the eight hundred persons who viewed and enjoyed the paintings and voted for their favorites during the two-day show.

And the favorite painting? "Autumn" by Mrs. Grace Bruton Crews! As the cash award was presented, Mrs. Crews came forward triumphantly in her wheel chair. The spectators and officials stared at the disfigured hands that had created the lovely prize-winning painting.

If there was pity in their glances, there needn't have been, for Grace Bruton Crews might never have held a paint brush in hands that could have done so painlessly.



### Mother's Day Dedication

by Mary E. Linton

Because you dreamed and planned what I would  
be  
Before I drew my first protesting breath,  
And laid upon Love's altar-stone for me  
Your spirit's finest, risking even death,  
I stand before you reverently today,  
My eyes uplifted to your skyline trail,  
And try in mortal, earthly words to say,  
With such belief in me I cannot fail.  
The deep foundation that you built will stand . . .  
Respect for what is genuine, sincere;  
Through time and space I feel your gentle hand,  
And value all the things you taught me here.  
Accept my faith, and know because of you,  
Because I am your dream, I must be true.

Published in THE KANSAS CITY STAR.

## Special Attention to Decade of Decision Announced

### June 19 Prayer Day

St. Louis—Disciples will observe a day of prayer on behalf of the Decade of Decision on June 19, Achievement Sunday.

The special prayer occasion is in preparation for the launching of the ten-year program of advance for the Christian Churches for the 1960's.

The Program of Advance officially begins July 1, 1960.

The Interim Committee of the Council of Agencies has called upon the churches of incorporate an emphasis upon the Decade of Decision into their plans for the observing of Achievement Sunday.

Announcement was made by Dr. Wilbur H. Cramblet, chairman of the Council of Agencies and president of the Christian Board of Publication, St. Louis.

It has been suggested that special prayers be used in connection with the church services on June 19 and that ministers make appropriate reference to the Program of Advance in their sermons.

The special letter to the churches prepared under the direction of the Council of Agencies is available for use on Achievement Day. Dr. Cramblet announced that copies may be secured in quantity from the Christian Board of Publication, Box 179, St. Louis 66, Missouri.

### Jimmy Shuman Lost Life with Bill Alexander

#### Pilot Killed in Crash Was Active Disciple

ENID, OKLA.—M. S. (Jimmy) Shuman, deacon in Central Christian Church here, was killed in the plane crash that took the lives of Mr. and Mrs. William H. (Bill) Alexander near Harrisburg, Pa., on April 3.

Mr. Shuman operated a flying charter service in Enid and at the time of the fatal crash was piloting the Alexanders to Harrisburg in a twin-engine 680 Super type of Aero Commander costing more than \$100,000.

He is survived by his widow and one daughter, Mrs. Gary Lentz, of Stillwater.

Services were held here at Central Church April 7, with the minister, Dr. G. Gerald Sias, officiating.



COMMUNITY CHRISTIAN CHURCH, Bagong Pagasa, Quezon City, Philippine Islands, was the scene of this ordination service for Irving I. Guerrero, a 1959 graduate of Union Theological Seminary of the Philippines and for the past year minister of the church. Dr. Leon M. Bana gives the ordination prayer as others participate in the laying on of hands.

### ● Editor in Des Moines

#### Holy Week Speaker

DES MOINES, IOWA—Dr. Howard E. Short, editor of *The Christian*, was the speaker for the Holy Week services held here at the Paramount Theatre.

In addition to these special services Dr. Short spoke at several other community meetings during the week, including talks before the student bodies of the city's five high schools.

### Obituary

#### R. F. Strickler Dies

Robert F. Strickler, 87, pastor emeritus of the Kirkpatrick Church of Christ near Marion, Ohio, died March 5.

He graduated from Bethany College in 1901 and received his M.A. degree from Bethany in 1907. During a pastorate at Columbus, Ohio he served as chaplain in the Ohio House of Representatives in 1915.

Other pastorates included Quaker City and Wadsworth, Ohio; Chester, W. Va.; Caledonia and Oxford, Ind.; Cadillac, Mich.; Cuyahoga Falls, Nelsonville, Smithfield, Unionport and New Somerset before coming to Kirkpatrick.

Surviving are his widow; a daughter, and a son, John, of Marysville. Also surviving are seven grandchil-

dren, six great-grandchildren; three sisters, of Wierton, and a brother.

### EVANGELISM REPORTS

Davis Street Christian Church, OTTUMWA, IA., had 47 additions during the pre-Easter season. LaVerne Morris, minister.

Ridgewood Christian Church, BROOKLYN, N. Y., reports 11 additions through Easter evangelism. R. Carlton Rule, minister.

Hillside Christian Church, WICHITA, KAN., reports a total of 101 new members since Jan. 1, 1960. Dougald K. McCall, minister.

First Christian Church, POINT MARION, PA., received 13 new members by baptism on April 10. Joseph C. Fleshman, minister.

South Side Church of Christ, LIMA, OHIO, reports 34 accessions on Easter Sunday. E. J. Penhorwood, minister.

First Christian Church, BOISE, IDAHO, received 107 new members on Palm Sunday. Newell Morgan, minister.

Christian Church, OSCEOLA, IOWA, lists 30 additions in Easter evangelism report. Warren Hile, Sr., minister.

First Christian Church, TOPEKA, KAN., reports 21 additions Easter week.

First Christian Church, ANADARKO, OKLA., had 14 additions on Palm Sunday and Easter. W. H. Bradley, minister.

## Kansas Women Has Taught Same Class 40 Years

### Veteran Teacher

COFFEYVILLE, KAN.—Even ministers think 40 years of service is a long time—in a total ministry, that is, but when a preacher stands in one pulpit 40 years, that is news!

How, then, do we classify one who has taught the same church school class for 40 years?

That is the record of Mrs. Hester Reed who recently completed her 40th year as teacher of the Queen Esther class here at First Christian Church.

Fifty of her "queens" recently honored her at a party in appreciation of her long tenure as a faithful and popular teacher.

Through the years the class has reached enrollments of as high as 250 and average attendances of 100, but the later averages are 100 enrollment and 40 in attendance.

Over 100 church school teachers have been recruited from this class during its lifetime and five of the present seven CWF group leaders are "queens."

Mrs. Reed's father, G. H. Lamb, taught an adult class for 40 years in the Christian Church at Yates Center, Kan., and her mother also was a teacher of children for many years.

Her husband, the late Clement A. Reed, taught church school classes in the Coffeyville church for 35 years, once having a men's class averaging 800 for a time. Later, he taught a couples class, the Nozarks (Noah's Ark, or two-by-two), until Easter Sunday, 1955, when 225

members of his class witnessed his final eloquence. He died while reading to them from 1 Corinthians 15.

Mrs. Reed, therefore, is a veteran teacher from a family of veteran teachers and is an unusual study in the stability and devotion that makes for great churches. Studying each week from International Lesson quarterlies and some six com-

mentaries, she is not only prepared to teach on Sunday morning, but she literally "pastors" her class at home or hospital in their moments of spiritual need. When confronted with the span of years between 1919 and 1959, her cheerful rejoinder is, "Forty years is not so long if you take it a week at a time."—W. L. McEVER, PASTOR

### What We Lay Folks Expect

(Continued from page 9.)

"Caution should be exercised (a) to avoid appearance of 'dictatorship' and also (b) of overworking the minister."

### IV Personal Conduct

Perhaps the cue to the answers here is in this quotation: "Ministers are not different from us (i.e. what is required) except that more people look to them as examples."

*In The Pulpit.* "Ministers should have a dignified, inspiring mien in the pulpit." "In the pulpit, simplicity and dignity. I do not like loud talking or shouting or bouncing around or untidy clothes in the pulpit."

"In the Southwest we expect the pastor to be informal even in the pulpit and genuinely friendly."

"It is important that in the pulpit he should be natural and relaxed, but not casual—sincere, warm, kindly. One who knows Christ from his own personal experience."

*Pastors' Conduct Generally.* "Please tell our ministers that our youth need the highest ideals of leadership shown consistently. An action or even a word in jest may turn a life."

"His attitude, as that of any Christian, should be pleasant, hopeful, cooperative, desiring spiritual growth."

### V Community Relations

A layman writes: "The local church has strong ties with the community and community enterprises." Other letters point this way: "To considerable extent, the pastor is the show window of the church . . . but he must limit these activities to such as are essentially church responsibilities."

"The minister should take part in community affairs just as the layman does, but he should not neglect the church."

### VI Brotherhood Relations

This referred to the extent of time and strength the pastor should

take for outreach programs.

The consensus of opinion seemed to be reflected in this quotation and others that follow. "The pastor should be thoroughly cooperative in Brotherhood agencies as well as local, state, national and world council of churches."

"After all there is no such thing as a strictly local Christian church. The terms are contradictory. The pastor's job is to participate in these cooperative enterprises but also he should get lay members to work along with him."

"Lay people like for their minister to be recognized in Brotherhood work but the time requirement must be reasonable."

### VII His Views

Here I expected to start some fireworks but not even a small Roman candle went off.

A dozen or more wrote with conviction much as did this one: "I want a minister to speak out on what he believes to be right in the sight of God. We look to him as an informed person for guidance, but he should give it much sincere and prayerful thought."

"The consensus of the great majority of our laymen gives to the pastor the same freedom of expression which they enjoy, but he should not use the pulpit for political speech making. He may have to curtail personal views on some matters and not antagonize people he knows he cannot convert to his views." Here perhaps is the crux to the question and presents the real dilemma.

Then there is one good lady who writes: "Perhaps our lay people have so resented being disturbed and shamed by our ministers that we have made them 'comforters and soothers.' I like a 'squirmy sermon' now and then." Note her qualification "now and then."

Here we have shared the boiled-down responses to the outline of my questionnaire. Some of the more revealing and provocative returns are the "free-lance" criticism, both pro and con, which I hope to give you soon.



Mrs. Hester Reed

## Davy Cuts Cake



DAVY CUTS THE CAKE in honor of his birthday on Feb. 28 as the wife of "The Christian's" popular columnist looks on. Dr. F. E. Davison, pastor-at-large of First Christian Church, South Bend, Ind., was the speaker for the mortgage-burning service held on that date by the Church of Christ, Sidney, Ohio. Paul L. Moore (left) is minister of the church and Robert Berryman (right) is chairman of the elders.

# NEWS

## Unique Wedding Cake

MR. AND MRS. EMMETT HASS cut the wedding cake at a social function of the Couples' Caravan church school class at First Christian Church, North Platte, Neb., where Mr. Hass is the pastor. The class, consisting of 19 couples, recently met for a class dinner, following which the group went to the sanctuary where Mr. Hass read again the marriage vows to which the couples responded in unison.



## Indiana Rural Minister of the Year

RURAL MINISTER OF THE YEAR AWARD for the state of Indiana was presented to Richard Hittle, minister of Clear Creek Christian Church, on March 6. Pictured (from left) are Dean Brigham, director of men's work, Mr. Hittle, Rolland H. Sheafor, vice-president, Board of Church Extension, Howard Anderson, minister, First Church, Bloomington, Ind., and Lonnie Hass, acting state secretary and director of the town and country department.

## Heads Commission

CECIL E. BERRY is the new president of the Christian Literature Commission. He succeeds Ben C. Bobbitt, executive secretary of the Christian Churches of Northern California-Nevada. Mr. Berry is minister of Bethany Christian Church, Miami, Okla.



## Modeling Gowns

CWF MEMBERS MODEL gift hospital gowns recently sent by this organization in Boyd Memorial Church, Charleston, W. Va., through The United Christian Missionary Society to be used by hospitals in Thailand. Provided by the American Red Cross the CWF paid the transportation costs. Kneeling at right is Mrs. Cecil D. Kelley, president of the group, and beside her is Mrs. S. H. Sergeant. Standing (from left) are: Mrs. B. E. Lemon, Mrs. Hazel Allen, Mrs. James W. Cantrell, Mrs. F. W. Campbell, Mrs. Edith Poff and Mrs. Jack Taylor.



*in focus*



## TO NEW MINISTRIES

▲ **Ted L. Phillips** began work April 1 as pastor of First Christian Church, McCamey, Texas. He formerly served First Church, Marlin, Texas, while a student in Brite College of the Bible from which he will receive the B.D. degree in June. A Timothy of East Side Christian Church, Tulsa, Okla., Phillips attended Tulsa University and received the A.B. degree from Phillips University, Enid, Okla.

▲ **Roy M. Turner** was recently installed as pastor of Woodland Christian Church in Houston, Texas. Participants in the service included James H. Behler, executive director of the Joint Board of Christian Churches; Virgil Lowder, executive secretary, Houston Council of Churches; L. H. McAdow, president of the Houston Ministerial Association and pastor of Bethany Church; Harlie Woolard, pastor of Magnolia Church and Paul George, president of the Joint Board of Chris-

tian Churches and chairman of Woodland Christian Church.—GAYLE HARRIS.

▲ South Broadway Christian Church, Denver, Colo., called **Donald E. Johnson** as director of the Christian education department. An active member of the congregation for several years, Mr. Johnson has been teaching in the Jefferson County Lakewood high school. He is a graduate of Phillips University, Enid, Okla., and holds a degree in education.

▲ **W. E. Babb** closed an ad interim ministry at Osawatomie, Kan., March 31, when **William H. Hart** became pastor of First Christian Church there April 1. Mr. Hart came from First Church, Atwood Kan.

▲ **Roy B. Johnston** has resigned his pastorate with University Christian Church, Miami, Fla., and began on May 1 as the minister at First Chris-

tian Church, Griffin, Ga. Mr. Johnston, a former U. S. A. chaplain, is a graduate of The College of the Bible, Lexington, Ky. While in Florida he served on the board of the state missionary society, as president of the State Convention of Christian Churches and was recently elected president of the Greater Miami Christian Church Fellowship.

▲ **Eugene Maddox** was installed as pastor of First Christian Church, Baxter Springs, Kan., on Feb. 21. Disciples participating in the installation service were Monroe M. Miles, pastor, West Side Christian Church, Topeka, who delivered the sermon; H. F. McCullough, chairman of the elders at Baxter Springs; and Clifford McCall, pastor of First Church, Pittsburg, Kan. Mr. Maddox for the past three years has served as minister of education and associate at First Church in Topeka.

▲ **Ben F. Hagelbarger**, formerly of Mansfield, Ohio, began an ad interim ministry with First Christian Church of Alexandria, Va., on March 13.

▲ **Leland Cook, Sr.**, of San Diego, Calif., is now serving as ad interim pastor of First Christian Church, Nampa, Idaho.

(Continued on page 31.)

*Read more books . . .*

*Read better books . . .*



### Use your church library—start a Family Bookshelf at home

Here are two suggestions to help you, your family and friends read more and better books in 1960.

#### 1. Use your church library:

- Help it secure new volumes.
- Plan reading clubs for the aged, shut-ins, Christmas clubs, and during vacation time.
- Urge registration of your church library.

A 20 per cent discount is available to all registered libraries.

#### 2. Urge each family in the church to have a "Family Bookshelf" in the home:

- Begin with a few good books for children, youth and parents.
- All members of the family participate in the selection and buying of books, reading to family groups, and other related activities.

Write for special offer about the new plan to establish a "Family Bookshelf" in the home.

Suggestions for registration of church libraries free upon request.

**CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri**

## NEWS CAPSULES

✠ The Christian Temple, WELLSVILLE, N. Y., observed Youth Sunday with a combination of the officers of CYF and the Boy Scouts taking over the service. Two scouts, Danny Perkins and Douglas McEnroe, received the God and Country award during the service. The Temple has over 125 boys enrolled in its scouting program. The minister, O. Blakely Hill, serves as Protestant chaplain of the Seneca Council for Boy Scouts.

✠ Approximately 65 people, representing 13 churches, attended the annual state stewardship seminar for the Christian Churches of Arizona held at Capital Church in PHOENIX March 4 and 5. Julian Stuart of Unified Promotion was the guest leader.

✠ Sixty-nine decisions for Christ were made during the comprehensive evangelism crusade at First Christian Church, PRINCETON, KY. The crusade was under the direction of Bayne E. Driskill, Stillwater, Okla. T. Douglas Sanders is the pastor.

✠ A new piano was recently presented to First Christian Church, HENRY, ILL., by the children of Mr. and Mrs. Guy French. A special service of worship and dedication was directed by the minister, Melvin R. Schultz.

✠ Puryear Mims, artist in residence and lecturer in fine arts at Vanderbilt University, Nashville, Tenn., staged a one-man show of sculpture at the Ward Eggleston Galleries in NEW YORK CITY Jan. 18-30. Mims was the sculptor of the Cenotaph at the Disciples of Christ Historical Society Phillips Memorial building in Nashville. He also prepared the plaques around the building.

✠ A King and Queen Youth Rally was held by the Junior, Chi Rho and Senior young people of First Christian Church, ALVIN, TEXAS. Tom Plumbley, minister of First Church, Bay City, Texas, was the main speaker for the occasion.

✠ In observance of youth week nearly 100 Christian Church young people of the San Fernando Valley met at First Church, RESEDA, CALIF. William R. Terbeek, associate secretary in Christian education for the Christian Churches of Southern California, was the speaker.

✠ The Eleventh Annual meeting of the Christian Missionary Fellowship will be held at First Christian Church, ROLLA, MO., on May 12-13. Charles A. Willbanks will be the host pastor. Special speakers scheduled for the occasion include Wm. B. Walker, Tokyo, Japan and Wm. Harold Hockley, president of the Christian Missionary Fellowship.

✠ Wilshire Christian Church, LOS ANGELES, observed the 85th anniversary of its founding on Feb. 28, 1960, with special services at the church. Dr. Warner Muir, pastor of University Christian Church, Des Moines, Ia., was the guest speaker.

✠ The Christian Research Foundation, Inc., recently announced an essay contest open to theological students and independent writers, with cash prizes totalling \$3,200. Information can be secured by writing to the Secretary of the Christian Research Foundation, Ralph Lazzaro, 38 Longview Drive, MARBLEHEAD, MASS. All entries must be submitted before June 15, 1960.

✠ Since retiring as state secretary for the Christian Churches of Georgia, Charles W. Ross, now residing in SHREVEPORT, LA., has supplied First Church, Mansfield, La., served as minister ad interim at First Church, Alexandria, La., Woodland Church, Longview, Texas, and Central Church, Shreveport, La. Mr. and Mrs. Ross are now giving ad interim service at First Church, Lake Charles, La.

✠ Park Terrace Christian Church, HOUSTON, TEXAS, had John N. Berger as special speaker for Youth Week. Mr. Berger is director of Youth Guidance Department of the Council of Churches of Greater Houston. Park Terrace Church also recently purchased a new parsonage. Ted E. Klein, Jr., is the minister.—Miss Gayle Harris.

✠ First Christian Church, CHULA VISTA, CALIF., dedicated its new education building Jan. 31. Russell Hensley, secretary of New Church Development for the Christian Churches of Southern California, gave the dedicatory sermon, using as his message, "We Dedicate for the Future." Anor C. Emerson is minister of the church and W. A. Ross is pastor emeritus.

✠ Lawrence Creek Christian Church, MORANSBURG, KY., received for the second time a citation from the Town and Country Church Organization of Kentucky for outstanding development and spiritual service to the community. The congregation received a similar award two years ago. This new honor was given to the church at a special session on Jan. 26 of the 48th Annual Farm and Home Week held at Memorial Coliseum in Lexington. The church building, erected in 1851, has recently been remodeled. Dr. Gilbert H. Fern is pastor of the church.

✠ On Jan. 12, 1960, Northside Christian Church, CHICAGO, honored two members, Miss Eva Young and Lewis A. Elston, for many years of faithful service. Words of appreciation and gratitude were expressed by the pastor, Wm. R. Smith, and L. W. Corporon, chairman of the board, presented to each a certificate designating Miss Young and Mr. Elston as officers emeritus, deaconess and elder respectively, for the remainder of their lifetime.

✠ A recent survey by the FLORIDA Christian Missionary Society, Lawrence S. Ashley, executive secretary, shows that the Christian Churches in Florida nearly doubled their resident membership during the past ten years.

The resident membership at the beginning of 1950 was 9,937 and the resident membership at the end of the 1959 year was 18,936. A gain was reported every year over the previous year except in 1954.

✠ Duard E. Bayless, chairman of Christian Churches of District No. 12 in KENTUCKY, called the ministers and representatives of the different churches in the district together for a planning session which met at Salt Lick Christian Church. The main purpose of the meeting was to plan a district program that would give the most help possible to the local churches.

✠ Crestwood Christian Church, LEXINGTON, KY., recently observed the first anniversary of the congregation's organization and listed 286 members. At the anniversary service 339 people were present for the morning worship hour. James A. Lollis is the minister.

✠ Medford Jones, Christian Churches evangelist, led a four-day Festival of Faith for the churches of LAPORTE, IND. The festival, sponsored by the Laporte Ministerial Association, consisted of special meetings of different groups of leaders and four evening mass rallies of the membership at large.

✠ INDIANAPOLIS, IND.—Professor E. Martin Browne, a Britisher of international reputation in the area of religious drama, was guest lecturer at Christian Theological Seminary, INDIANAPOLIS, March 1-2. He is visiting professor of religious drama and director of the program of religious drama at Union Theological Seminary in New York City.



✠ DR. A. T. DEGROOT, distinguished professor of church history in Brite College of the Bible, Texas Christian University, Fort Worth (left), has had his thirteenth book published. Published by Bethany Press, the book titled "The Restoration Principle," discusses some basic religious philosophy of the Christian Churches (Disciples of Christ). In December, he was one of 10 professors in the State of Texas honored by the Minnie Stevens Piper Foundation of San Antonio for outstanding academic, scientific and scholarly achievement. On the right is Chancellor M. E. Sadler of the University.

## New Church Buildings

DES MOINES, IOWA—Several Iowa churches have recently dedicated new structures. These include the churches at Bondurant, Zeasing and Carlisle.

The Bondurant Christian Church dedicated its new sanctuary on January 10 with over 500 persons present. The new building is of contemporary design, in keeping with ancient Christian motifs as well as later Protestant and "Free Church" ideology.

The sermon was delivered by Dr. Loren E. Lair, secretary of the Iowa Society of Christian Churches and president of the International Convention. Music was provided by the church choir and by the Drake University Divinity School Male Chorus. The church is served by Dr. Frank N. Gardner, who is also professor of theology at the Divinity School.

At Zeasing, Iowa, a new education unit was dedicated. Six large classrooms, plus a fine assembly room make up the new addition. H. LaVern Kinzel was the speaker for the morning service, with Edwin L. Becker of the Divinity School

speaking in the afternoon. Dean Wolfe is pastor.

Carlisle Christian Church dedicated an education plant recently. In addition, William Hughes, who has been serving the church for nearly seven years, was ordained into the Christian ministry. He had been attending Drake Divinity School while serving the church. The Hughes have now moved to Muskegon, Mich., where he has been called to the pastorate of the Christian Church.—BRUCE C. MOSHER.

## Indiana District Crusade

Medford Jones, evangelist, directed a Festival of Faith Evangelistic Crusade for six Christian churches in Indiana's district four.

Ministers and congregations participating included: Paul Kitley and Monticello church; Harold Neerier and the Logansport church; George Neil and Oak Grove church; Fred Chandler and Delphi church; Ralph Helseth and Wolcott church; and Richard Berkey and Winamac church.

There were 289 additions to the six churches during the crusade.

## Colorado Ordination

COLORADO SPRINGS, COLO.—Jay M. Reece, senior in the Graduate Seminary, Enid, Okla., was ordained to the Christian ministry here at First Christian Church, March 27.

He will be completing his work for the B.D. degree this June.

Dr. Stephen J. England, dean of the seminary, gave the ordination sermon.

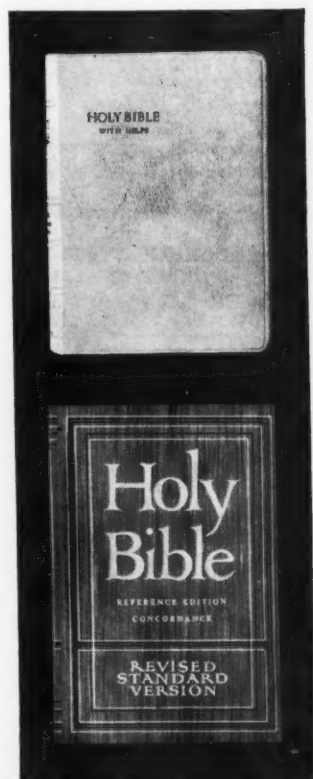
A graduate of Western State Teachers' College, Gunnison, Colo., Mr. Reece served the churches at Oakwood and Eagle City in Oklahoma while attending the seminary.

## Ordained in Texas

NOCONA, TEXAS—Charles W. Dunn was ordained at Central Christian Church here on March 13.

A graduate of the University of Missouri, Mr. Dunn spent many years in the business world and served as an active laymen in Central Christian Church, Terre Haute, Ind., and First Church, Augusta, Ga.

He entered Brite College of the Bible Fort Worth, Texas, and assumed the pastorate here at Central Church in 1959.



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## Disciples Form . . .

### Youngstown Council

YOUNGSTOWN, OHIO—Eight Christian Churches in this area have formed the Youngstown Area Council of Christian Churches (Disciples of Christ).

Garth Maynard, pastor of the Canfield Church, has been employed as a part-time executive secretary.

Purposes of this Council will include undergirding the work of the individual churches, and launching cooperative programs and activities in the area.

The first project is the cooperative advertising of the churches on the church page of the local newspaper.

Member churches are: First, Central, Lincoln Avenue, and Wickliffe of Youngstown, Central of Hubbard, First of Girard, Canfield, and the new congregation in Boardman.

Council meetings will be held quarterly and by call of the executive committee.

Albert Pennybacker, pastor of the Youngstown Central Church, is the president.

Financial support will be covered by a one per cent assessment of the current expense and benevolence budgets of each church.—GEORGE VAN WINGERDEN

### North American Christian Convention

COLUMBUS, OHIO—The North American Christian Convention will meet in joint session here with the National Christian Education Convention July 12-15.

Theme for the meeting is "Jesus Christ is Lord of All . . . of Creation . . . of Life . . . of the Church."

The convention will feature a series of Berean breakfasts each morning and simultaneous Christian education sessions as well as sermons and worship services.

Edwin G. Crouch, attorney from Columbus, Ind., is the convention president and will speak at the opening service.

Ralph G. Smith, Box 4705, Columbus 2, Ohio, is in charge of registration and housing.

### Popular Florida Choir

TALLAHASSEE, FLA.—The 30-voice choir of the Christian Church here has a waiting list of singers desiring to become choir members. Mrs. David Wilmot is the director and Mrs. Alma DeLoach is the organist.

The church burned the mortgage on its organ last winter and is now considering the purchase of addi-

tional land adjacent to the present building for parking facilities.

Simon M. Davidian, the minister, will be the commencement speaker for Webber College, Babson Park, Fla., and will also lecture on international relations at the school next February.—MABEL HENDRICHSON.

● FORT WORTH, TEXAS—"Social Knowledge in Medicine" was the theme of the first issue of the *Journal of Health and Human Behavior*, a quarterly published here March 1 by the Leo Potishman Foundation at Texas Christian University. Chairman Austin L. Porterfield of the university's sociology department is editor.

## Obituaries

### Emilio C. Yadao

Emilio C. Yadao, pastor of the Wahiawa Christian Church, Honolulu, Hawaii, died recently of a heart attack. He was 60.

He had undergone major surgery and was recuperating at home at the time of his death.

He was a graduate of Union College and Seminary in Manila and came to Hawaii in 1927 at the invitation of the Hawaiian Board of Missions and served at Waiialua, Hilo, Maui and Kaula.

In addition to serving as pastor of the church, he was Filipino public relations director for the I.L.W.U., director of the City Bank of Honolulu and a member of the Timarau club.

Survivors include his widow of the home; two sons, Hawaii County Supervisor Elias P. Yadao and Lawrence F. Yadao of Gardena, Calif., and four daughters, Mrs. Priscilla Shishido and Mrs. Olaf Thomas of Honolulu, Mrs. Frank Barte of Wahiawa and Marie-Lani Yadao, a student nurse in San Francisco.

### Mrs. George (Olivia) Snyder

Mrs. Olivia Snyder, 69, the widow of George Snyder, Christian Church minister, died Feb. 26, 1960, at Dodgeville, Wis.

A graduate of Culver-Stockton College and the University of Chicago, Mrs. Snyder and her husband served First Christian Church, Rushville, Ill., First Church, Monmouth, Ill., and East Market Christian Church, Akron, Ohio.

Following her husband's death in 1949, Mrs. Snyder returned to Rushville to live. She took an active part in the life of First Church, including the directing of the senior choir.

She is survived by her daughter, Mrs. Dalton Delaney, Mineral Point, Wis., and also four grandchildren.

### Mrs. J. J. Castleberry

Mrs. J. J. Castleberry died Feb. 28, 1960, after a long illness. She was the widow of J. J. Castleberry who served as minister of Walnut Hills Christian Church, Cincinnati, Ohio, from 1920 to 1937.

### Charles Preston Elkins

Charles Preston Elkins, born March 2, 1881, in Prader, Tenn., died Jan. 9, 1960, in Gallup N. M. He was baptized early in life. At one time he was an elder in the Christian Church at Casterville, Mo. He is survived by a sister, Mrs. Barbara Hatch of Gallup.

### Mrs. B. B. Holliday

Mrs. B. B. (Mary) Holliday died Oct. 1, 1959, at a hospital in El Reno, Okla., following an illness of several weeks. She was past 70 years of age.

Mrs. Holliday, born in Circleville, Kan., came to Oklahoma in 1889. For many years she was a member of West Point Christian Church near Yukon, Okla. She served as a church school teacher, was a strong supporter of the congregation's missionary program, and active in the WCTU.

She is survived by her husband of the home, three daughters, five brothers, a sister, 12 grandchildren, and one great grandchild.

## RELAX . . .

### GUSHER

A southwestern oil man went to his dentist for a periodic check-up.

The dentist reported: "Your teeth are in perfect condition. You don't need a thing."

"Well," replied the millionaire, "drill anyway, Doc. I feel lucky today."

### JEROME BEATTY IN "SAT. REV."

\*\*\*

### SIMPLE

Why is our country in such a state?

Our disagreements are loud and hearty,

But every four years we get it straight—

The trouble is simply the other party!

### MARY RICHSTONE IN "QUOTE"

\*\*\*

Sometimes the woman who just can't pass a hat has a husband who may have to.

### ANNA HERBERT IN "LINK"

\*\*\*

### PROOF?

There must be something to incarnation, judging by the way some people come back to life when the quitting bell rings.

### G. NORMAN COLLIE IN "QUOTE"



"Of course I appreciate your interest, Dear, but I'm NOT going to cut myself."



● News from Hawaii

# Site for Church on "Big Island" in Hawaii

HONOLULU—Mr. David Watumull of Watumull Investment Company allocated seven church sites in his new housing development.

Seven churches were invited to share in the "drawing of lots" at the Hawaiian Evangelical Association. Those participating were: The Congregational-Christian, American Baptist, Methodist, Episcopalian, Lutheran, Roman Catholic and Disciples of Christ.

This is the first time in the history of the new State of Hawaii that a developer has invited the Council of Churches to share in the planning of a new development and it was heralded by the group as a wonderful precedent.

This new development is near the city of Hilo on the Island of Hawaii and is one of the first in this area.

Hawaii has the two highest mountains in the Island chain, Mauna Kea and Mauna Loa, and is also the location of the recent volcanic eruptions of Kilauea Iki and Pakalaoa.

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## "You Are What You Read"

### Basic History

**The New Light Christians.** By Colby D. Hall. Published by the author, 2624 University Drive, Fort Worth, Texas. 152 pages. \$3.

This scholarly work has to do with the Barton W. Stone movement (1801-1832), evolving as primitive background to the American Christian Churches (Disciples of Christ).

The author confesses: (p. 94) "During the years 1899 through 1902, I was a student in The College of the Bible and Kentucky University (now Transylvania). Among my teachers were J. W. McGarvey, Charles Louis Loos, Robert Graham (retired), and I. B. Grubbs—nevertheless during those three years, I never heard of Cane Ridge, though it was not far away."

To even this score, Colby Dixon Hall, veteran Texas educator-author, and erstwhile president of the Disciples of Christ Historical Society, gives us this excellent narrative of the pioneer era of the Christians on our Mid-western frontier. Stone had been well taught by David Caldwell, foremost North Carolina educator of his day. His ministerial character had been moulded indirectly by Samuel Davies of Virginia, and directly by Henry Pattillo of North Carolina. These were liberal Presbyterians notably in advance of their day.

A forthright evangelism, fervent and recalcitrant to the orthodox pattern had led to "New Light Baptists" and "New Light Presbyterians," in the eighteenth century. Likewise, early in the nineteenth century we have "New Light Christians." It was a revivalistic break from certain static features in the old conventional creeds. Stone's career is a great story of manifold tribulation and eventual triumph.

The story is well told by Dr. Hall. He clearly analyzes the platform of the Last Will and Testament in his "ten plans"; gives brief sketches of

more than a score of Stone's colleagues; and gives a succinct chronology for the age of Stone and Campbell in juxtaposed columns.

From any religious viewpoint, the book is of genuine value. It should be used especially by Disciples for a balanced understanding of their brotherhood's origin.—C. C. WARE.

### English Study

**Studies on Baptism.** Edited by James Gray. Berean Press, Birmingham, England. 58 pages. 2/6 (about 35c U. S.).

The twelve chapters of this short but potent book were written by six ministers of British Churches of Christ. The "studies" are scholarly (in the best sense); vigorous in advocacy of believer-baptism; friendly to infant-baptists; constructively critical of both the weaknesses of their own churches and of ecumenical discussions of baptism; yet firmly committed to the Ecumenical Movement and the "visible unity" of the followers of Christ.

They point out clearly that the real issue in ecumenical discussions is the relation of faith to baptism. "Only the conviction that infant-baptism is a contradiction of the Gospel would justify separation (of believer-baptists from infant-baptists) and this is the conviction of believer-baptists" (p. 38). "Comprehensive baptism," the inclusion of both practices in the same church (as envisaged in the union plans for Ceylon, or for North India-Pakistan), is not regarded as either realistic or hopeful.

Since this would be the practice in the proposed United Church of Christ merger in the United States, the estimate bears on our situation. Such a proposal "does not resolve the deepest issues; it tends rather to cover them up and postpone the task of facing them" (p. 48).

Equally frank is the recognition

of the weaknesses of the believer-baptist position, in practice if not in theory. These include the tendency to sectarian pride and exclusiveness; lack of recognition of the richness of New Testament baptism and the varieties of baptismal experience today; and failure to provide for the needs of children and others who are preparing for baptism, as well as for the post-baptismal nurture of those baptized.

A vigorous six-step proposal of movement in the direction of unity is set forth (p. 48).

Any person attending the World Convention of Churches of Christ in Edinburgh this summer could well invest 35c in this excellent book.—STEPHEN J. ENGLAND.

### Not Preachers but Servants

**The Preacher's Calling to Be Servant.** By D. T. Niles. Harper and Brothers. 144 pages. \$2.50.

This little book by the eminent Indian ecumenical leader is a challenge to all preachers. He states in the first paragraph that the essence of the preacher's calling is not concerned primarily with what he must do but with something he must be. "What the preacher must be," he says, "is a servant." God does not call us to be preachers, but to be servants. Then because of this he becomes a preacher.

This theme recurs over and over again, "We are called to be servants." Jesus' ministry was seen as that of a Servant. The Church's task is to extend His ministry.

The preacher's task is twofold: to be a "servant to the Lord to whom he owes obedience, and servant to his fellows to whom he owes his service" (p. 49). The only way one can fulfill his calling to be a servant is to love. "Each servant is called and engrafted into the Master's life. That life is spent in love" (p. 68).—CHARLES F. KEMP

## BOOKS RECEIVED—

ONE OUT OF FOUR. By Myrtle Williamson. John Knox Press. 77 pages. \$1.50.

AND STILL HE SPEAKS. By Edward L. R. Elson. Fleming H. Revell Company. 127 pages. \$2.50.

WHAT CHURCHES OF CHRIST STAND FOR (Reprint). By William Robinson. The Berean Press. 122 pages. 3/4 (Paper).

THE ADMINISTRATION OF THE LORD'S SUPPER (Reprint). By William Robinson. The Berean Press. 47 pages. 2/6 (Paper).

LISTS OF WORDS OCCURRING FREQUENTLY IN THE HEBREW BIBLE. By John D. W. Watts. William B. Eerdmans Publishing Company. 31 pages. \$0.75 (Paper).

ARCHAEOLOGY AND THE NEW TESTAMENT. By J. A. Thompson. William B. Eerdmans Publishing Company. 151 pages. \$1.50.

THE GOSPEL OF TRUTH. By Kendrick Grobel. Abingdon Press. 206 pages. \$4.

HEART TO HEART POEMS. By Ida Koritz Landwer. Pageant Press, Inc. 154 pages. \$3.

POETRY OF A FORLORN SOLDIER. By Charles Coltrane. Pageant Press, Inc. 147 pages. \$3.

DEVOTIONAL PROGRAMS ABOUT PEOPLE AND

PLACES. By Ruth C. Ikerman. Abingdon Press. 158 pages. \$2.

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS. By Stanley I. Stuber. Association Press. 276 pages. \$3.50.

FROM EDEN TO ETERNITY. By Howard A. Hanke. William B. Eerdmans Publishing Company. 196 pages. \$3.50.

THIRTY YEARS WITH THE SILENT BILLION. By Frank C. Laubach. Fleming H. Revell Company. 383 pages. \$3.95.

HAPPINESS IS A HABIT. By Gordon Powell. Hawthorn Books, Inc. 160 pages. \$2.95.

THE ATONEMENT AND THE SACRAMENTS. By Robert S. Paul. Abingdon Press. 396 pages. \$6.50.

RELIGIOUS EDUCATION. Edited by Marvin J. Taylor. Abingdon Press. 446 pages. \$6.50.

THE HUMANITY OF GOD. By Karl Barth. John Knox Press. 96 pages. \$2.50.

THE FAITH WE PROCLAIM. By Elmer J. F. Arndt. The Christian Education Press. 135 pages. \$2.50.

CHAPEL IN THE SKY. By Charles Ray Goff. Abingdon Press. 127 pages. \$2.

SERMON OUTLINES FROM SERMON MASTERS. By Ian Macpherson. Abingdon Press. 224 pages. \$2.50.

THE MESSAGE OF THE BIBLE. By Charles M. Laymon. Abingdon Press. 127 pages. \$1.

BE A WONDER TO YOURSELF. By David A. MacLennan. Fleming H. Revell Company. 158 pages. \$2.75.

THE CHURCH IN THE WORLD OF RADIO-TELEVISION. By John W. Bachman. Association Press. 191 pages. \$3.50.

THE GLORY OF CHRISTIAN WORSHIP. By G. Edwin Osborn. Christian Theological Seminary Press. 84 pages. \$2 (Cloth), \$1 (Paper).

THE RESTORATION PRINCIPLE. By Alfred T. DeGroot. The Bethany Press. 192 pages. \$4.

LIFE IN THE SON. By Robert Shank. Westcott Publishers. 380 pages. \$4.95.

THE TEACHING OF CALVIN FOR TODAY. By Harold J. Whitney. Zondervan Publishing House. 205 pages. \$2.95.

TEMPEST OVER SCOTLAND. By Norman E. Nygaard. Zondervan Publishing House. 183 pages. \$2.50.

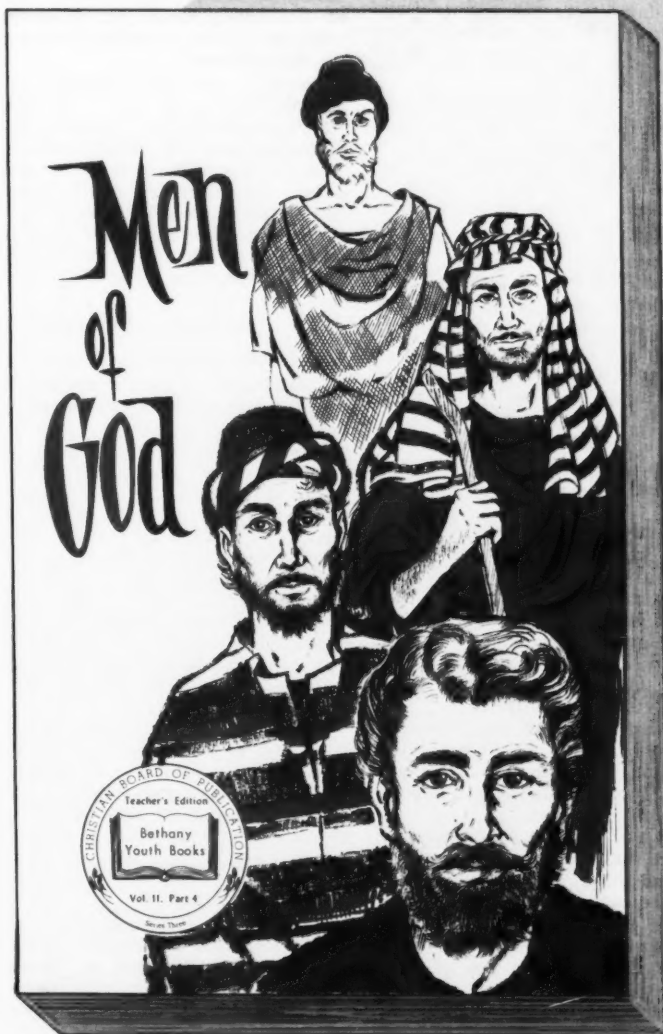
PREACHING FROM REVELATION. By Albert H. Baldinger. Zondervan Publishing House. 128 pages. \$2.

WHAT DID TOMMY SAY? By Louise Price Bell. The Warner Press. Unpaged. \$0.50 (Paper).

NOTES AND QUOTES FOR CHURCH SPEAKERS. By Milburn H. Miller. The Warner Press. 192 pages. \$3.

PARENTS DESERVE TO KNOW. By G. Curtis Jones. The Macmillan Company. 209 pages. \$3.95.

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—Alexander Campbell



## Letters . . .

### Travel in Britain

Editor, *The Christian*:

I'm sorry to say I have not been able to see Ahorey, North Ireland, but the article "Thomas Campbell's Church Remodeled" (*The Christian*, Feb. 14, 1960) was quite good and increased my desire to visit it sometime.

There is no longer a "Third Class" ticket on the British railways. There is a "First Class" and a "Second Class" (which is often a third-class car with the number painted out). May I pass on some information from my travel agent friend for those who wish to buy tickets on this side?

From March 1 to Oct. 31, 1960, the British railways will offer an "All Line Railrover Ticket." It is good for seven days. The cost is \$61.20 first class and \$44.80 second class. For children from 3 to 14 the cost is \$33.00 first class and \$22.40 second class. There are special reductions for families who buy one and a half tickets or more.

I'll say no more about Mr. James's instructions regarding the road signs in Britain. But if you are a member of the A.A.A. make use of the R.A.C. and A.A. services in Britain. They do have good maps to get you through the towns.—DON JARMAN, KIRKCALDY, Fife, Scotland.

### Suggestion

Editor, *The Christian*:

George Grapatin's letter in the March 6 issue of *The Christian* made me want to suggest that he study Matthew 16:13-18. Peter made the first "Good Confession" and it was so essential that the church was built on it.

How could the church have been built on a "hope (or desire) to believe in Jesus Christ"? How could souls be won to Christ and the Great Commission carried out except by those who believe in Christ.

When I made the "Good Confession" as a child, I had no doubt, in fact, the idea never even occurred to me that Christ was other than my family, friends, teachers, minister and the Bible proclaimed.

Surely "the babe in God's Word, the new member" (whether child or adult) would not make the "Good

Confession" unless he believed. It is because of this belief that he is moved to take this step. Many of the "babes" believe with a zeal that can hardly be matched by us older members.

Any member who finds doubts creeping in can pray, "I believe, Lord, help my unbelief." Surely, God answers our prayers and will fill in the per cent of belief that is missing. Let's not try to lower the church to our standards, but let's try to grow toward Christ to meet his standards.

"In essentials unity, in nonessentials liberty, in all things charity." Certainly the "Good Confession" is essential, so essential that it is the foundation upon which Christ built his church.—ELVERA E. ARMSTRONG, St. Louis, Mo.

### Believe—Not Hope

Editor, *The Christian*:

I would like to submit the following in answer to Mr. Grapatin, whose letters appears in the March 6 issue, and to all who might have any such question in their minds.

In the healing of diseases or infirmities Jesus' first question was, "Do you believe?" not, "Do you hope?"

Certainly, he could require no less of one who comes before the altar for salvation desiring the healing of the sickness of sin.

When the disciples at the foot of the mountain were unable to heal the lad afflicted with fits, Jesus chided them and pin-pointed their difficulty as "their little faith."

As Mark tells the post-resurrection story (16:16), he quotes Jesus as stating, very strongly and positively, "He that believes and is baptized shall be saved, and he that believes not shall be condemned."

When the Philippian jailor asked Paul and Silas, "Men, what must I do to be saved?" their reply was, "Believe in the Lord Jesus Christ and thou shalt be saved."

Belief in Christ, the Son of God, Christ, the person, Christ, the Redeemer, is the key to both the new life through the remission of sins and of salvation.

Belief is positive and clear, requiring cleancut positive action. Hope is hesitating and shows lack of the

complete trust necessary for the working of the Holy Spirit. It is incomplete—it throws a haze over the scene of action.

My friends, believe in Christ, not in any particular church system. It is that which makes you one with him and with the Father.

My friend, when we ask the candidate to answer, "I believe in Jesus Christ as my personal savior," we are not asking him to lie; but if we ask him to say anything less, we ask Jesus to lie for us.

However, when the candidate approaches the altar and when the "old member" seeks out God, he should say with the anxious father, "Lord, I believe, help thou my unbelief," for there are many times, no matter how sincere and how strong our faith may be, when it needs to be bolstered.—JOHN D. CUNNINGHAM, San Diego, Calif.

### Encouragement

Editor, *The Christian*:

I want to thank you for the splendid magazine which our brotherhood has and the contribution that it makes to the life of our people. In a former church that I served just before coming to the present pastorate, we were short of money in the general fund and since our church was in the "Every family plan for *The Christian*" the suggestion was made that we might cut this out this year. Immediately two of the elders said, "No, we can't cut that out. This is the greatest thing that the church is doing for its people."

This is the kind of thought, which you might like to know about, that some of the leadership of our church has concerning *The Christian*.—CLIFFORD PARKER, El Paso, Tex.

### Cordial Brother

Editor, *The Christian*:

The article in the March 6th issue of *The Christian* by Lloyd V. Chanels on "The Conquest of Inner Space" was very timely. Mr. Chanels was the host minister recently for our state-wide instructors training school, and he is a very charming and cordial brother in the faith.—GEORGE R. REYNOLDS, Burkesville, Ky.



## MOVIE REVIEWS

### Toby Tyler

(Walt Disney Presentation, Buena Vista Release.)

Having disagreed with his guardians, young Toby runs away to be a helper in a circus. He is the innocent victim of a wily concessionaire, is befriended by the strong man and adopts a chimpanzee as his companion. After a few mishaps, he becomes an attraction in his own right and so does the monkey, Mr. Stubbs. The story is what it purports to be, "Ten weeks with a circus," and the audience is carried along with the people and the animals as they make their way into the hearts of the town and country folk. Special emphasis is placed on friendship, love of an animal pet, diligence, obedience, code or obligation, "on with the show" tradition and the desirability of truthfulness. All of these are on the credit side, as are the production values, the blare of the circus music, the luminous scenic backgrounds. Young Kevin Corcoran is a fine Toby and he meets keen competition from Mr. Stubbs who is a scene stealer from the start.

### Circus Stars

(Central Documentary Film Co. Paramount Release.)

Part of the reciprocal Russian-American exchange of motion pictures, this is the intensely interesting presentation, in Technicolor, of various acts in the small, intimate, single-ring circus, with enough close-ups of the principal performers—human and animal—to give to the audience a sense of participation and keen enjoyment. There is no attempt at providing a plot, the single purpose being to show THE CIRCUS. The music is appropriate, the explanations do explain, even though one does not always feel the necessity of a commentary. The high aerialists' feats are breathtaking, the horses well trained, sleek and beautiful, there are as many animals as in Noah's ark—everyone with its own part. All possible types of circus acts are represented and all in perfection. The audience also provides its share of interest.

### Journey to the Center of the Earth

(20th Century-Fox.)

Exciting and suspenseful melodrama based on Jules Verne's early science fiction, this is done in a

straight forward manner which proves entertaining since, like many of Verne's tales, it may some day change from fiction to fact. Getting possession of a lump of lava in which is encased a message related to the earth's center, a scientist and his party, plus those who would hinder his success, go on a perilous expedition in search of this unknown world. It is a fantastic story told by a man of great imagination and which comes through successfully because of careful production, use of excellent settings and the performances of a good cast—all of which makes it believable.

### -To New Ministries

▲ **M. Jasper Timbs**, for three years minister of the Graceland Christian Church, Memphis, Tenn., became pastor of First Christian Church in Du Quoin, Ill., Jan. 17. The Graceland church grew from 69 members to 264 in two and one-half years, and a \$74,000 education unit was built. Mr. Timbs has his A.B. and B.D. degrees from Phillips University and the Graduate Seminary in Enid, Okla.

▲ **W. S. Van Arsdale, Jr.**, who has been serving the Charleroi, Pa., Christian Church as pastor since November, was formally installed at the morning worship service on Jan. 31, 1960. Mr. Van Arsdale is a graduate of Transylvania College and of The College of the Bible, Lexington, Ky., and of Union Theological Seminary, New York City. Mrs. Van Arsdale is a graduate of the University of Indiana and formerly taught school in that state.

▲ **David T. Kagiwada** has been installed as minister of the Coachella Valley Christian Church of Indio, Calif. He came to the new pastorate after a five-year ministry in Christian education at the Central Christian Church of Pasadena. Mr. Kagiwada's mother was a convert to Christianity through the Disciples mission program in Japan and a graduate of the Margaret K. Long School in Tokyo. He is a graduate of the Disciples Divinity House of the University of Chicago and the Ohio Wesleyan University. Dr. Wesley P. Ford of Pasadena delivered the installation sermon.

▲ **Carl Radford** has resigned as pastor of the Everton-Pennsboro Pastoral Unity in Dade County Missouri, to become pastor of the Christian Church in Auxvasse, Mo. Mr. Radford is a graduate of Drury College, Springfield, Mo., and plans to enroll in the Missouri School of Religion, Columbia, to begin work toward a B.D. degree.

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** Why is it that our churches seem to have difficulty with a multiple ministry? Are our seminaries doing anything to prepare people for work in a multiple ministry?

**ANSWER:** First let me explain that "a multiple ministry" is a new term for "a church staff." It may involve only two or three people but in larger churches a dozen people may be included on the church staff. In a more special way the multiple ministry applies to ministers and associate ministers working together in one church.

No matter what multiple tasks any minister may be called upon to do during the week he is expected to approach the pulpit on Sunday morning thoroughly prepared to break "the Bread of Life" to a waiting congregation. The multiple ministry is designed to take many responsibilities off the pastor's shoulders and leave him free to do a better job of pastoral ministry.

The associate minister or director of religious education in any church should realize that he (or she) must assume definite responsibilities but that the pastor is director of the total program of the church. Any efficient organization must have a head. The pastor must also be willing to delegate responsibility and give certain freedoms to the associate to carry out those responsibilities delegated to him. This is not easy for either the minister or his associates. It

requires regular staff meetings, a willingness to give and take and above all an abundance of the Christian spirit.

Your letter indicates that you have heard much difficulty concerning the multiple ministry. Perhaps this is because bad news travels faster than good news and also many more churches are using a multiple ministry now than ever before.

It is not my purpose to try and explain away this problem for in these days when I visit many churches I have seen the heartache of both ministers and associates. They may have earned certain degrees in colleges and seminaries and may know much about the theory of church management but in their learning they have failed to learn how to work with other people. As much as I like to champion the cause of ministers I will have to acknowledge that many of us are inclined to want our own way and have never learned how to give and take.

Associate ministers are often just out of seminary and in some cases still in school. Like some of the rest of us when we were in that stage of development they think they know much more about how to lead a church than the pastor who may have had forty years of experience.

Some day these same young men will sit in the pastor's chair and may be called upon to preside over staff meetings. It is to be devoutly wished that by that time they will have learned how

to work with people. Experience is a good teacher but gray hair is no guarantee that there is great wisdom under the hair or much understanding in the heart.

You suggest that our seminaries should be doing something to avoid multiple ministry tragedies. We all like to have some place to put the blame for our troubles and I suppose the seminary is not entirely blameless. I have been trying to think of a name for a course that we might suggest to our seminaries that they require of all their students. Maybe we could call it "neo-existentialism" and attract many to the course. Whatever the name, the object must be to promote the grace of God in the human heart. I have the feeling that all seminary courses should work toward that end.

## Church Chuckles



"Circle meeting? Oh, no-o-o!"

